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A Critical Analysis of the Educational Theories of Edith Stein

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A CRITICAL ANALYSIS OF
THE EDUCATIONAL THEORIES OF
EDITH STEIN

by
June M. Verbillion

A Dissertation Submitted to the Faculty of the Graduate School
of Loyola University in Partial Fulfillment of
the Requirements for the Degree of
Doctor of Education

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LIFE

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PREFACE

"Strike the stone (stein) and wisdom will leap forth," wrote the headmaster of Edith Stein's college in epigrammatic fashion. The prophetic accuracy of these words is becoming more apparent with the passing of the years; as translations of her work continue to appear and as studies and analyses of her writings concur in judging: here was a woman who was at once philosopher and educator, phenomenologist and thomist, Jew and Christian, mystic and progressive thinker, victim of liquidation and yet very much alive today in her thought and message. Here was a woman who read aright the signs, and interpreted correctly the symbols of her times; here was a mind that consistently brought forth from her treasure new things and old, who utilized the richness of her varied and exceptional intellectual equipment to reconcile within herself what could have been contradictory and mutually exclusive elements.

Ah! there was a heart right
There was single eye!
Read the unshapeable shock night
And knew the who and the why;¹

No man lives in a vacuum, uninfluenced by the currents and tendencies of his locale and era. It is an accepted question for debate as to whether the man shapes history or history shapes the man; indeed, most thinkers would admit that the truth once again lies in medias res. This verity admits of no

¹"The Wreck of the Deutschland," Poems of Gerard Manley Hopkins (New York, 1948), p. 65.

questioning in the case of Edith Stein; her writings considered independently of her life would be incomplete and sketchy; her life divorced from the age in which she lived would be all-but-unintelligible; her intellectual and spiritual odysseys would appear haphazard and patternless. Thus, we must begin any attempt at a critical analysis of her writings with a brief but selective summary of her life. Following this, a discussion of the philosophical school which shaped her thinking and which she in some measure helped to shape will aid in demonstrating that here was a trained mind accustomed to the depths and not the surfaces of thought. As the dissertation advances, it will become apparent that Dr. Stein was ever the phenomenologist, looking closely at the world and into herself, to be sure, but always remaining detached, analyzing her impressions and pursuing them to their roots. In her stress of the person she again remains true to her school and to her early training.

Chapters III, IV and V will discuss three lectures which she gave during 1932 and 1933 while she was a lecturer at the Catholic Educational Institute at Muenster, in Westphalia. To these lectures she brought all the wealth of her previous experience and training. Though they may be labelled "cerebral" and avant garde, they are actually very contemporary and reflect the mental attitude of someone whose thought clashed markedly with the National Socialism in the midst of which she lived. Dr. Stein is a feminist, albeit a moderate one, who advocates a thorough and detailed re-examination of the whole complex of sex psychology as it influences the educational methods for young women. It is thought that Edith Stein was on the verge of formulating her theories regarding secondary education, particularly the secondary education of young women, into a workable outline and practical science, when she was

forced to leave Muenster in 1933 by the beginnings of the Jewish purge. She never again took up this work; her entry into Carmel removed both the time and the impetus needed.

This dissertation will attempt, in Chapter VI, to extract from the theory presented in the three previous chapters, practical and useable conclusions regarding the secondary education of young women. It is hoped that educators of the future will not hesitate to utilize the thoughts and the principles of this woman philosopher and educator of large horizon and comprehensive gaze. Contact with such a mind is ennobling, vivifying, refreshing and often challenging.

It remains for educators of the latter half of the twentieth century to implement these ideas as they see fit. Perhaps our century will witness the new and long-awaited synthesis in the education of young women.

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CHAPTER I

BIOGRAPHICAL BACKGROUNDS OF EDITH STEIN

There is a thread of prophecy discernible throughout the life of Edith Stein. Auspiciously, she was born on the Day of Atonement, October 12, 1891, at Breslau, in Silesia. This great Jewish day, one of prayer and fasting, marks the ancient ceremonial when the scapegoat, laden with the sins of the people, is driven into the desert. Then, too, another goat is slain so that its blood, sprinkled on the altar, might call down God's mercy.¹

Edith's father was one of twenty-three children (by three mothers) and her mother one of fifteen children (by the same mother). Among these relatives were counted an actor, lawyers, judges and doctors. The household at 38 Michaelisstrasse, Breslau, contained seven children, of whom Edith was the youngest. She was never to know her father, Siegfried Stein, in a manner that she could recall, for he died when she was only three years old. This

¹Significant also are the words used in the Jewish ritual for the Day of Atonement: "We are not so shameless and stiff-necked as to say before Thee, O Lord our God and God of our fathers, that we are just and have not sinned. Indeed, we have sinned." -- Cited by John M. Oesterreicher, Walls Are Crumbling (New York, 1952), p. 331.

Two statements of Edith Stein's show how completely she accepted her fate in the Jewish purge. In 1933, she wrote: "It was luminously clear to me that once again God's hand lay heavy on His people and that the destiny of this people was my own." -- Sr. Teresia Renata de Spiritu Sancto, Edith Stein: Sr. Teresa Benedicta (London, 1952), p. 117. Whenever possible this source will be utilized for Edith Stein's recollections. It will be referred to, in the future, as Sr. Teresia.

In 1938, she wrote: "It is the fulfillment of the curse which my people called upon its own head." -- Ibid., p. 184.

catastrophe served to develop and emphasize Frau Auguste Stein's innate powers of practical, business know-how, for she immediately assumed full control of her husband's lumber business and eventually acquired such technical skill that she had only to pass by a wooded area to make an accurate estimate of its value as timber. She bought up whole forests in Croatia, had the wood sawed on the spot and brought to Breslau as needed. These details are sufficient to make us realize that we are dealing with a woman of no ordinary stature in describing Frau Stein; they also serve as explanatory background to much of the character of Edith: untiring energy, perseverance and shrewd judgment are to be noted in a marked manner in both mother and daughter. Edith was always to be Frau Stein's favorite; when the necessary but soul-splitting alienation of thought came years later, its painfulness was aggravated by their similarity of spirit and personality.

"Edith Stein travelled much about the country, saw her own age with a clear vision and formed her judgment and intellect through contact with many people, but it was her home which was, and remained, the soil that nourished her heart."² This fact cannot be overemphasized in studying Edith Stein, either as woman or writer. It is quite likely that, years later, when writing of woman's nature and when addressing large groups concerning the nature of the education of young women, she had, in the back of her mind as a shaping and formative influence, the image of her mother as she simultaneously ran the large timber business and directed the household of seven children.

²Ibid., p. 3.

Every prescription of the Talmud was meticulously observed in the Stein household. Grace was said in Hebrew; carvings and engravings in every room spanned the centuries between the Old Testament and the twentieth century. Edith never lost the impressions of this atmosphere of her childhood; for her, Judith and Esther were prototypes of all valiant women.

Often the youngest child in a large family becomes precocious and so it was with Edith. Even in her pre-school years, she read a good deal, and her brothers and sisters stimulated this penchant by utilizing every opportunity to "show her off" to company. Her sister Erna recalls that at four or five she "began to get a tremendous grasp of literature."³ Her brother, Paul, carried her in his arms, showing her pictures in a history of literature and telling her of Schiller and Goethe. Her memory was phenomenal even then, and at birthday parties, she was able to demonstrate her precocity at games such as Dichterquartett in which works had to be paired with their authors.

That such a child would eagerly await her first days in school is not surprising, but the law for Prussian schools was that children should not be admitted before the age of six.⁴ As a stopgap, kindergarten was suggested. But Edith would have none of this "invention" of her country; soon the experiment was given up (perhaps at the suggestion of the teacher who would have

³Ibid., p. 12. Tremendous, that is, for four or five years of age.

⁴Hilda Graef, The Scholar and the Cross (London, 1955), p. 6. This biography is generally regarded as "the most complete study to date of Edith Stein's life and work." -- Richard Gilman, "Edith Stein," Jubilee, III, (May 1955), 39. However, it does draw heavily upon Sr. Teresia's work.

been hard pressed to provide for the wants of this "exceptional" child before the era of "specialization in work for the gifted.")

Actually, she entered the Victoriaschule on her sixth birthday, October 12, 1897. Although the other students had already been in attendance six months, she was one of the best pupils by Christmas. Languages and German literature were her fortes; science and mathematics her weak spots. A fellow-student recalls "how deadly pale and worried her face used to become in the arithmetic classes."⁵ An *idée fixe*--that of being first--was never realized, perhaps due to an incipient anti-Semitism operating even then. This charge seems to be justifiable, for on the anniversary of Schiller's death, in 1904, the prize went, not to outstanding student Edith, but to the head of the class. When pressed for an explanation, the headmaster said it was an unwritten rule.⁶

After a brief interval of approximately a year outside school, when she lived with her married sister Erna in Hamburg and during which she overcame some frailty and delicacy in health, she returned to Breslau to be tutored for the rather difficult entrance examination to the Studienanstalt. As was to be expected, she passed with distinction in 1908, and spent the next three years at the Breslau Girls' College studying Latin and higher mathematics in addition to other school subjects. Again, in 1911, she distinguished herself

⁵Sr. Teresa, p. 7.

⁶Ibid., p. 8.

in the final examination corresponding to the English matriculation; her marks excused her from the oral examination.⁷ It was at this point that the headmaster used her name to formulate his prophetic pun: "Strike the stone (stein) and wisdom will leap forth."

We have described the exterior Edith Stein; it might be well at this point to note (only en passant however,) the state of the inner woman. By her own avowal in later years, she was an atheist from the ages thirteen to twenty-one; what Frau Stein's uneasiness and chagrin must have been, we can only surmise. Edith's development might be classed as tending to become "ever more one-sidedly intellectual" and as showing "distinct leanings towards exaggerated feminism."⁸ It must be noted, however, that this atheism and this feminism, though not of a superficial nature (a characteristic foreign to her make-up,) were never militant or aggressive.

At Breslau, Edith studied German language and literature; this subject belonged to the philosophical faculty and so philosophy had to be included. On at least one occasion, she was the only woman in the audience. In the articles and treatises she was required to read for these studies, she constantly ran across quotations from Edmund Husserl's Logische Untersuchungen.⁹ After four terms at Breslau, she came to feel that she must go to Gottingen to

⁷A fellow student notes that although "the College was closed to most girls due to the stiff entrance examination, and therefore most of the pupils were extremely gifted, she (Edith Stein) was way above the others in ability and knowledge." -- Ibid., p. 14.

⁸Graef, p. 9.

⁹The significance of the man and the book and the movement will be discussed in Chapter II.

sit at the feet of "the philosopher of the age." Chance aided her when a wife of a cousin of hers who was a lecturer in mathematics at Gottingen invited her to join them. Before leaving Breslau, she asked one of her professors to give her a subject for her doctor's thesis in psychology.¹⁰

She arrived at Gottingen on April 17, 1913, and from her first day there rejoiced in the town and the university where "philosophy is talked day and night, at table and on the street, everywhere." Her reminiscences of the years here lead one to the supposition that these were the happiest years of her life. (Speaking naturally, for Carmel's joys were to be a thing apart.) There is a parallel here with the life of Cardinal Newman, whose Letters and Journals and The Idea of A University she was to translate several years later.¹¹

Edith's comments on student and university life make interesting reading

¹⁰The subject assigned was in the field of child-thought; investigation would proceed by the experimental method of questionnaires and photographs, a method quite alien to her personality. This led her to realize that psychology was not her métier and to write: "All my psychology study had only made me realize that this science was still in its infancy, that it was lacking the necessary foundation of clear principles, and that in itself it was incapable of working out these principles." -- Graef, p. 14.

¹¹The Cardinal wrote in his recently-published Memoirs: "I doubt whether I can point to any joyful event of this world besides my scholarship at Trinity and my fellowship at Oriel." -- John Henry Newman, Autobiographical Writings, ed. with Introduction by Henry Tristram of the Oratory (New York, 1955), p. 255. Both he and Edith Stein were in their element during their college days. Both relished the friendships, curricula and general atmosphere of college life; this compatability leads them to enshrine their university memories and to speak of them in nostalgic, even reverent, tones.

but it is not our purpose to elaborate them here.¹² Suffice it to say that soon after her arrival, she contacted Adolf Reinach, the privatdozent¹³ who acted as the link between newcomers and the master himself. Then followed the first meeting of the philosophy seminar at which Edith presented as her credentials for admission the fact that she had read both volumes of Logische Untersuchungen. The credentials were accepted and she took a vocal part in all the discussions of this very select group. In addition to attending all the required lectures and tutorials on philosophy and psychology, she also read and wrote an essay for Max Lehmann, a celebrated scholar who was indeed a rarity: German, he was yet an Anglophile who disliked Prussianism. This aroused in Edith a desire to defend the Prussian character, and in an essay for his class she enumerates four characteristics of the Prussian temperament which she values. Since she herself has been said to embody these, we will list them here:

1. Intense devotion to duty and astounding capacity for work,
2. Certain rigidity in one's views,
3. Passion for tidiness, externally as well as internally,
4. Punctuality and punctiliousness as characterized by the Prussian civil service.¹⁴

¹²As a sample of what awaits readers of the Memoirs, this critique is offered of a vegetarian restaurant in the town: "Several tables were pushed together to make one long table at which the English and American students sat; their noisy yet innocent exuberance used to make the whole place rock." -- Sr. Teresia, p. 26.

¹³A scholar who, having written a successful thesis, is accorded the right to hold public lectures and to accept a professorship if one is offered to him. -- Graef, p. 15.

¹⁴Ibid., p. 19.

Max Lehmann so valued the essay that he said he would accept it as a thesis for the Staatsexamen.¹⁵ Since Husserl did not think anyone should concentrate on philosophy immediately, but should first study, as a basis, the methods of other branches, he did not approve of the usual German procedure: doctorate first, and then Staatsexamen. Accordingly, Edith asked for and received the subject of her investigations: Einfuehlung or Empathy. It was a decidedly "feminine" topic and undoubtedly prepared her for her later lectures on woman. By her twenty-second year "she was assured of a brilliant future."¹⁶

In January, 1915, she passed the Staatsexamen pro facultate docendi and from April to September served as a temporary Red Cross nurse--again a feminine undertaking--in the contagious diseases ward of the war hospital in Mahrtsch-Weisskirchen. In rapid succession she took an additional examination in Greek, completed her thesis and took her oral examination, the Rigorosum, on August 3, 1916, at Freiburg University where Husserl had just accepted a professorship. She passed summa cum laude and became Husserl's assistant, replacing Reinach, who was at the Front.

In this undertaking she had to transcribe, interpret, evaluate and arrange thousands of Husserl's shorthand manuscripts. She started to offer

¹⁵An examination more or less corresponding to the one required for a B.A. in British Universities, though usually with higher standards. The minimum time required is four years, with another year for the thesis. It opens the way to State appointments. -- Graef, p. 19.

¹⁶Ibid., p. 22.

introductory courses in Husserl's phenomenological method to prepare students for their first encounter with Husserl's method; these she labelled "philosophical kindergarten." When Reinach was killed in the war in November, 1917, Edith went to Gottingen to help his widow in arranging his papers. There, for the first time, she met Christian faith in the person of Frau Reinach who had become a Protestant one year previously. In her quest for phenomena, Edith Stein "had encountered the greatest of them, the one with whose sign her whole subsequent life and her death itself was to be marked."¹⁷ In a later trip through the neighborhood of the Black Forest she reports being impressed by the prayers of a Catholic household, and in October, 1918, when Husserl suffered a grave attack of flu, he asked to have Isaias, Jeremias and the Beatitudes read to him.

At Freiburg she continued her own philosophical work by publishing "Contributions to Philosophical Foundations for Philosophy and the Humanities" in Husserl's Jahrbuch für Philosophie und Phänomenologische Forschung. It is a transition work.¹⁸

The "conversion" episode is compelling in its stark simplicity and in its immediacy of result. In the summer of 1921, Edith was a house guest at the fruit farm of a fellow phenomenologist, Frau Hedwig Conrad-Martius, in

¹⁷

Ibid., p. 24. Previously she had encountered faith in the person of Max Scheler who had "temporarily" returned to Catholicism. She then wrote: "This was my first contact with a world which had so far remained entirely unknown to me, and even though it did not lead me to the faith it did open up to me a whole region of 'phenomena' which I could no longer pass blindly by." -- Sr. Teresia, p. 45.

¹⁸

Graef, p. 27.

Bergzabern. During the day they worked; in the evening they philosophized. One evening, Edith was left alone and at random picked up a huge volume, The Life of St. Teresa of Avila, Written by Herself. At daybreak, Edith finished the book, said, "This is the truth" and went into town to buy a catechism and a missal.¹⁹ When she felt that she had mastered them, she presented herself to the parish priest who questioned her thoroughly, if with astonishment, and then baptized her on New Year's Day, 1922.

The same directness is apparent in the manner in which she broke the news to her mother. Scorning the use of a letter or of a human go-between, she went to Breslau, knelt before her mother, and said: "Mother, I am a Catholic." Then, she records, they both wept: Edith, in the knowledge of the gulf that she had precipitated; Frau Stein, in the shame felt by one who "could not conceive how Edith's lofty spirit could demean itself to this superstitious sect."²⁰

For six months, she remained at Breslau with her mother, and then, through Canon Schwind, left to take a position in the Dominican Convent school of St. Magdalena in Speyer. Here she directed the German classes in the teachers' course and in the girls' school and supervised preparations for the state examinations.

That the "Fraulein Doktor" would need to make adjustments in working at the secondary level is a point which needs no belaboring. For the most part, concessions were made successfully, as reminiscences of pupils testify:

¹⁹An English edition of the Life totals 516 pages.

²⁰Sr. Teresa, p. 66.

"She came down to our level in class so as to introduce us to everything involved in the study of German."

"She ... won for us strictly-controlled girls our first visit to the theatre. It was Shakespeare's Hamlet. We saw the play through her eyes, for she had thrown open the great English dramatist's world to us."

"Everyone loved her and considered her the best and cleverest teacher in the school, as well as the fairest ... Actually, she had an excitable temperament, because on one occasion ... she left our class before the end of the period because we were unable to construe a phrase."

"When correcting our essays she was extremely painstaking as well as strict; her comments were very learned and interesting, and went into great detail without ever becoming pedantic, for she never hurt anyone or squashed them."²¹

Yet there were others whom she failed to reach, others who were intimidated by a certain aloofness and "coolness" of manner.

"Fraulein Doktor was somewhat unapproachable--she was too far above us. Indeed, she was too clever and too great a personality. Thus, we all were peculiarly shy of her."²²

Perhaps the more moderate analysis of another pupil better summarizes the general impression. Edith Stein presented a detached and calm exterior which did not attract or invite the casual adolescent but which did, after repeated contacts, draw the confidence of those who were intent on the finer and deeper things. If she did not win universal affection, she seems to have merited unvarying respect and trust.

"There was something about Fraulein Doktor that made her difficult to approach, she was too distant--perhaps too intelligent and intense, which made us all rather shy of her. Yet I trusted her completely as my teacher; in my schoolwork, so long as only she saw it, I had no hesitation in setting down my innermost feelings and personal viewpoints."²³

²¹Ibid., pp. 72-74.

²²Graef, p. 41. The all seems a little too sweeping in view of the testimony presented previously. It is possible that the speaker was referring to her own group and not to the entire school.

²³Sr. Teresa, p. 74.

In the twenties, says Hilda Graef, the German educational system was coming under the influence of Arbeitsunterricht, a method which appears to have emphasized "child-centered," "progressive," "experiential," and discussion-prone techniques. Needless to say, Edith Stein's classroom procedure would be quite foreign to this school of pedagogy and when a director of education did come to "observe" in her classroom, he gave as his opinion: "She knows much, but she cannot teach." His verdict must be weighed in the light of his approach to education; certainly Edith Stein, who always stood when teaching, was not his idea of a "chairman of a cooperative discussion."²⁴

During her first few years at Speyer, Edith Stein had practically ignored serious philosophical work. But, about this time, the well-known Jesuit theologian, Fr. Erich Przywara, suggested that she do a volume for the series of German translations of Cardinal Newman's works which he was then planning. She produced a translation of Newman's Letters and Journals, "a fine piece of work, precise and readable, with only an occasional flaw here and there."²⁵ This was later followed by a translation of The Idea Of A University.

From this meeting also came Fr. Przywara's suggestion that Edith next translate St. Thomas' Questiones disputatae de Veritate; at present no German translation existed. Someone who was at home in two worlds--those of scholastic and contemporary philosophy--was needed. In order to fulfill the first requirement, she had once more to become a pupil, this time of the Prince of the Schoolmen. Her initial bafflement is worthy of note.

²⁴Graef, p. 43.

²⁵Ibid., p. 47.

"When I began to study the work of Aquinas I was constantly troubled by the question: According to which method does he proceed? I had been accustomed to the phenomenological method, which uses no traditional teaching but examines everything that is needed for the solution of a question ab ovo."²⁶

Never before had she met the definitive argument: Sed hoc est contra fidem. In her person, two philosophical worlds confronted each other. The work was well received on its appearance. Specialists found flaws in it, while Fr. Przywara claimed: "It is everywhere Thomas, and only Thomas."²⁷ In any case, it provided a valuable introduction to scholastic thought for modern philosophers.

Working with St. Thomas led her gently towards further philosophical undertakings. She was urged to give lectures on educational, philosophical and religious subjects. Her lecture in Ludwigshafen on "The Proper Dignity of Woman and Its Importance in the Life of the Nation" created a demand for her on the lecture platform. Heidelberg, Freiburg, Munich, Cologne, Zurich, Vienna and Prague extended invitations; her address, "The Ethos of Women's Vocations," to the Akademikerverband at Salzburg in 1930²⁸ was the climax of the congress. In her youth she had been a feminist and more and more she was now being given the task of defining the role of woman in modern society in the light of principles derived from Scripture and the Doctors of the Church.

²⁶ Ibid., p. 49.

²⁷ Ibid., p. 52. In commenting on one of her mistakes, Josef Pieper writes of the difficulty for a mind trained in modern philosophy, to grasp the fundamental ideas of the old ontology. He further adds that she "has completely missed the mark of the fundamental First Article not only in her explanations but in the translation itself." -- Ibid., p. 52, citing Truth of Things, note 48, p. 126.

²⁸ Sr. Teresia (p. 78) gives 1932 as the date, but 1930 is the more likely, as Edith Stein left Speyer in March, 1931.

She left St. Magdalena's in March, 1931, after eight years of teaching there, and made application for acceptance as Privatdozent at Freiburg. A treatise on the relationship between potency and act was in preparation and she worked on this while she waited. The lectureship failed to materialize; both her sex and her religion were against her. Then she accepted a lectureship in the spring of 1932 at the Educational Institute at Munster where Professor Steffes wanted her to help build up a Catholic science of education with a special slant regarding the needs of women. The lecture tours continued.

The Third Reich was set up on January 30, 1933, and Edith Stein had then been a lecturer at Munster for a year. As one anti-Jewish event followed another, she became yet more convinced that "the destiny of this people was her own." Germany was in ferment; Nazism was making headway with the young. When an enthusiastic National Socialist praised Hitler's Mein Kampf at the dinner table of the college, Edith Stein put aside her equanimity to make a cutting rejoinder. Everywhere the slogan of Deutschland, erwache! could be heard and seen. The report of a big National Socialist Teachers' Conference made clear the idea that philosophies opposed to the dominating one would not be tolerated. The director of the Educational Institute at Munster indicated that people were beginning to wonder how long she would be on the faculty. She had no illusions; there would be no teaching opportunities for her in Germany. Her last lecture was given on February 25, 1933.

Ever since that morning, eleven years ago, when she had closed The Life of St. Teresa with the four word statement, "This is the truth," Edith Stein had been attracted to Carmel and to its enclosure. Those who advised her

would not permit this realization; her gifts, they said, made it imperative that she remain in the world. Now, with every educational position barred to her, should she not try again? Three items were decidedly not in her favor: she was forty-two, Jewish, and without funds. However, after negotiations, the Carmel at Cologne agreed to accept her, and she went back to Breslau for a last few months with her aged mother.

"The decision was so difficult that no one could say with certainty whether this road or that was the right one. Good reasons could be advanced for either. I had to take the step entirely in darkness of faith. I often thought during those weeks 'which of us will break, my mother or myself?' But we both held till the last day."²⁹

Her family felt that she was leaving Judaism because it was being oppressed. "Why are you doing this now?" Her last day at home, October 12, was also the Feast of Tabernacles and she accompanied her mother to the synagogue. An item of their conversation reveals her mother's incomprehension and pain at losing her favorite child. Church and Synagogue confronted each other.

'It was a beautiful sermon, wasn't it?'

'Yes!'

'Then it is possible for a Jew to be pious?'

'Certainly--if one has not learnt anything more.' ...

'Why have you learnt more? I don't want to say anything against him. He may have been a very good man. But why did he make himself God?'³⁰

Edith's entry into Carmel was an entry into insignificance. No one had

²⁹ Ibid., p. 128.

³⁰ Ibid., pp. 129-30.

heard of her or her achievements. She was "just a postulant," and not a very talented one. She couldn't sweep, sew or cook well. Every Friday she wrote to her mother who never answered. It was difficult for her, a scholar of forty-two, to adapt herself to the ways and tastes of the small community.

On April 15, 1934, she was clothed with the Carmelite habit and took the name of Sr. Teresa Benedicta a Cruce.³¹ A distinguished group of philosophers attended the ceremony. Husserl was ill and could not come, but he followed the accounts in papers and letters and said, "Everything in her is utterly genuine, otherwise I should say that this step was romanticism."³²

By special permission of the Carmelite provincial, she was permitted to carry on her intellectual work in Carmel and she had completed, by September, 1936, the revision of Potentiality and Act, a work of 1,368 sides, which was now entitled Finite and Eternal Being, A Survey of the Philosophia Perennis.³³ Non-Aryan laws made publication extremely difficult, and she continued to find more and more periodicals closed to her. Profession took place on April 21, 1935. She did not lose total contact with events taking place outside the convent, for friends often came to the convent parlor.

³¹Teresa honored the saint whose Life had brought conversion; Benedicta commemorated the abbey at Beuron to which she often "retreated"; Cruce referred to a symbol which was coming more and more to mark her life. No attempt will be made here to sketch Edith Stein's inner development. However, much is indicated in saying that it was consonant with her total personality: profound, comprehensive and ever-growing.

³²Sr. Teresa, p. 155.

³³Ibid., p. 173.

There was no doubt of anti-Semitism now; a storm was gathering, and a voting incident in 1938 indicated that she would not be safe in Germany much longer. Her final profession occurred on April 21 and on November 9, pogroms broke out all over Germany and arrangements were completed for her transfer to the Carmelite Convent at Echt, in Holland. She left at night, under cover, on New Year's Eve.

At Echt, she learned Dutch, thus bringing her mastery of languages up to seven. Her sister Rosa, who had become a Catholic, managed to join her in Holland. In addition to several essays,³⁴ her chief work was The Science of the Cross, in which she attempted to "grasp the essential unity in the writings and life of St. John of the Cross" and also to sketch "a philosophy of the person, which has only in recent times been acknowledged as a primary task of philosophy."³⁵ The last pages of this book were written on the day of her arrest, August 2, 1942.

Once again, the nuns had been negotiating for "a change of air" for Sr. Benedicta, this time with the Carmel of Le Paquier, in Switzerland. But events were precipitated by a pastoral letter read in all Dutch churches on July 26, which protested the deportation of Dutch Jews. The reprisal occurred on August 2 when all non-Aryan members of every Dutch religious community were arrested and carried off.

From this point on, the history of Edith Stein becomes a patchwork of

³⁴One of these essays was printed in The Thomist in 1946.

³⁵Sr. Teresa, p. 191, quoting the introduction to the book.

clues. In police vans, she and her sister Rosa were taken to Amersfoort and from there to the concentration camp at Westerbork. Two men from Echt spoke to her there. On August 6 she sent a postcard saying that transports were leaving the next day for Silesia or Czechoslovakia, and on August 7 a friend received a scribbled note: "Greetings from my journey to Poland." It is thought that on August 9, 1942, Edith Stein and her sister Rosa met death in the gas chamber at Auschwitz.

In Paris, on the narrow Rue Geoffroy-L'Asnier, there is a simple monument to the six million unknown Jews who perished in the death furnaces of concentration camps at Belsen, Buchenwald, Dachau, Auschwitz. In February, 1957, ashes from all these furnaces were gathered and buried near a giant Star of David containing a perpetual flame. The inscription reads: "The youth and the old man, my virgins and my young men are fallen by the sword."³⁶

Edith Stein would have approved such an amalgamation of ashes; hers was no divisive or narrow spirituality delighting in classifications of religious and lay, Christian and Jew, married and unmarried, intellectual and illiterate. To her, all men were one, and she would undoubtedly have found in this mingling of ashes yet another image of a basic truth. Often she had said that most of her people did not understand the events of the times and that those who did must accept in the name of all. It is to her glory that she did just this, and all that this implies.

³⁶

Lucia Lewis, "Memorial to Lost Six Million," Chicago Daily News, 265 (October 25, 1958), 12.

Such was the woman. Chapter II will discuss the philosopher and Chapters III, IV and V the educational writings of this woman-philosopher of our age and of our century.

CHAPTER II

PHENOMENOLOGICAL BACKGROUNDS OF EDITH STEIN

Phenomenology, both as word and as philosophy, poses many problems and raises many questions. Is it a philosophy or a pre-philosophy? Does it have a discipline of its own or is it a preparation for a discipline? Does it consist primarily in a descriptive analysis of ad hoc experience? Is it a method and not a doctrine? What is its relationship to psychology?

Every philosophy asks a basic question; what question does phenomenology ask? "In its first phase, as a critique of the prevalent nineteenth-century views of the nature of philosophy and its relation with the sciences, phenomenology was almost exclusively the work of Edmund Husserl."¹ Therefore, it is to Husserl and his Ideas: General Introduction to Pure Phenomenology that we must go for an answer to our all-important query. There we discover that his principal concern was first and always with meaning, and that the difficulty which continually goaded him was: What constitutes the meaning or meanings of all experiences?²

¹James Collins, "Edith Stein and the Advance of Phenomenology," Thought, XVII (December 1942), 685.

²E. Parl Welch, Edmund Husserl's Phenomenology (Los Angeles, 1939), p. 10. Marvin Farber notes three successive periods in Husserl's philosophical development: 1. Psychologism, 2. Simple descriptive phenomenology or phenomenology in a narrow sense, 3. Transcendental phenomenology. The first two periods were a preparation for the third, which The Ideas ushers in. -- The Foundation of Phenomenology (Cambridge, 1943), p. 23. At this point, refer to Table I, pp. 33-4 for a discussion of the question, "How Shall Phenomenology Be Classified?"

It is possible to trace in succinct fashion the stages of Husserl's reasoning as he inches his way toward a resolution of this self-imposed question. Every experience has some meaning peculiar to it alone because its object consists of certain phenomenological properties belonging peculiarly to it. What remains after all contingencies and existential characteristics have been removed, he calls the essentiality or essence-nature of all objects of every kind of experience.

This experience of essences is immediate; the realm of essences is intuited through the use of phenomenological reduction which involves the "setting aside" of the whole world, all of its objects and the "I" as a psychophysical organism and empirical object. All these are "put out of play" or bracketed for the purpose of gaining a vision of the pure sphere of "transcendental subjectivity," the region of transcendental essences that constitutes the content of pure consciousness.³

But this ability to revert and look at the world from within ourselves requires training, for our natural viewpoint is to live outside ourselves. Husserl thus describes the importance of acquiring this ability:

What makes the appropriation of the essential nature of phenomenology, the understanding of the peculiar meaning of its form of inquiry, and its relation to all other sciences (to psychology in particular) so extraordinarily difficult, is that in addition to all other adjustments a new way of looking at things is necessary, one that contrasts at every point with

³Summarized from Welch, Edmund Husserl's Phenomenology, pp. 7-18.

the natural attitude of experience and thought ... [This] calls for exacting and laborious studies.⁴

"Back to the things themselves!" This was the cry of Husserl, a cry radically opposed to current German philosophy which, ever since Kant, at the end of the eighteenth century, had affirmed that the "thing in itself" was unknowable and had consequently tended to de-emphasize the outside world. This supreme and often-repeated rule of phenomenology--"go to the things themselves," go to them and ask them what they themselves tell of themselves, makes it possible to win certitudes that in no way are the results of preconceived theories or of accepted but unverified opinions.

Knowledge is always knowledge of something, that is, cognition essentially and inescapably involves an intentional reference to the object known (noema). Yet the logical process is not conceived with things of actual experience, with existential contingencies or factual data. All such realities must be 'bracketed,' put in brackets by means of a suspended judgment (epoché), thus forcing us to view the object in the pure state to which it has been reduced by the phenomenological method. In this way the essence is allowed to display itself directly in an immediate manifestation: it is phenomenally evident to our insight.⁵

Husserl has been called one of the most misunderstood men in the history of philosophy.⁶ E. Parl Welch feels that one of the principal causes of this

⁴ Edmund Husserl, Ideas: General Introduction to Pure Phenomenology, trans. W. R. Boyce Gibson (New York, 1931), p. 43. James Collins writes that Husserl "secures the triumph of subjectivity precisely within a logical doctrine which defends intentional objectivity." -- "Annual Review of Philosophy, 1958," Cross Currents, IX (Spring 1959), 187.

⁵ Collins, p. 686.

⁶ Farber, The Foundation of Phenomenology, p. 544.

misunderstanding derives from failure to examine closely Husserl's use of the word phenomenon.⁷ Since Husserl seemed to assume that the reader will learn by implication what is meant by the term, he is perhaps himself responsible for this obscurity. Actually, he adopted the Greek usage signifying "that which displays itself."⁸ Thus, a phenomenon is something which presents or exhibits itself to the experient.

Husserl wanted to develop a distinctive method for bringing these phenomena under closer scrutiny and, as in all truly scientific methods, he wanted to examine them in isolation from everything else. Thus a phenomenon must be divorced from every kind of existential and systematic connection for the purpose of ascertaining what makes a thing exactly what it is and not something else.

The importance of such a method is neatly circumscribed by Fr. Auguste Brunner, S.J. who writes:

L'inspiration profonde d'où naîtra la phénoménologie de Husserl et qui animera sa pensée jusqu'au bout, se trouvera dans cette exigence d'une justification universelle et absolue: aucune notion se pourra être employée, aucun principe mis en œuvre dans des spéculations quelconques, sans avoir été examiné et pleinement justifié. Cette justification comporte un dégagement de toutes les implications, de tous les présupposés inavoués ou même ignorés de la pensée, le retour à la source vraiment première portant avec soi sa justification pleine et irrecusable.⁹

⁷Welch, Edmund Husserl's Phenomenology, p. 9.

⁸Ibid.

⁹La Personne Incarnée (Etude sur la Phénoménologie et la Philosophie Existentialiste) (Paris, 1947), pp. 12-13.

This intuition of essences is not gained, according to Husserl, by comparing many objects and abstracting from them their essential qualities. Instead, a true intuition of one object reveals its essence. Fr. Oesterreicher notes that Husserl assigns to this intuition what St. Thomas assigns to the intellect: est enim intelligere quasi intus legere (to understand is to read the "within" of being, to decipher the inner nature of things.)¹⁰

Not only does phenomenology demand a new way of looking at things, but it also requires that "one have the courage to accept in the phenomenon, without any twisting, what really presents itself to mental insight, exactly as it presents itself, and to describe it honestly."¹¹ Phenomenology is, therefore, the logos legon ta phainomena, the science which reads phenomena as they are,¹² and what marks the phenomenologist is not so much adherence to a system of propositions, but the phenomenological eye, an eye which teaches the average man to see what he ignored before.

¹⁰Walls Are Crumbling, p. 78, citing De V., I, 12. Among others taken with the idea of individually-distinctive beauty was the poet Gerard Manley Hopkins, who devoted many lines to haeccitas or "thianness," as in these lines from "Sonnet 57":

Each mortal thing does one thing and the same:
Deals out that being indoors each one dwells;
Selves--goes itself; myself it speaks and spells;
Crying What I do is me: for that I came.

-- Poems of Gerard Manley Hopkins, ed. by W. H. Gardner (New York, 1948), p. 95.

¹¹Husserl, Ideas, p. 92.

¹²Nietzsche assigned almost the same task to philology--it is "the art of reading well ... of being able to read facts without falsifying them by interpretation, without losing, in the desire for understanding, care, patience, and finesse." -- The Antichrist, aphorism 52, cited by Oesterreicher, Walls Are Crumbling, pp. 78-79.

It is at this juncture that the value of the phenomenological method with its emphasis on acquiring insight into essences becomes apparent not only for psychology, but for other disciplines as well. For many today the "how" has displaced the "what"; indeed, for many today, the how is the what. Always a faithful pupil of Husserl, Edith Stein never wearied of pinpointing the fallacy of modern derivative theories of education which seem to say that a survey of educational methods from Plato to Montessori will settle the problem of education. More often, however, modern theories are pragmatic and assert that education is adequate when it fulfills the needs of the times. True to her phenomenological background, Edith Stein would have us start by asking: "What is man?" or "What is a child?" or "Why do we educate?" Only after these primary questions have been resolved should we place the secondary question, "How shall we educate?"

Thus too, it becomes quite clear that phenomenology broke through the wall of empiricism to reach essences, for the last question asked by an empiricist would be, "What is being?" The empiricist starts to solve the problem with particularities; the platonic idealist seeks to abstract himself from them. For empiricists, progress in knowledge comes to consist in a harmonization or putting together of evidences; truth lies in their agreement.

Generally, Edmund Husserl, Max Scheler, Martin Heidegger and Dietrich Von Hildebrand are considered as constituting the inner circle of phenomenology. In addition to these philosophers, there are several others (and Edith Stein is among them) whose location is somewhat more peripheral: Adolph Reinach, Nicolai Hartmann, Soren Kierkegaard, Gabriel Marcel, Hedwig Conrad-Martius, and, in the United States--John Wild, who in The Return to Reason, attempts a

phenomenology of being. A brief note on several of these philosophers and their points of contact or divergence with their master, Husserl, will serve to demonstrate both Edith Stein's relationship to them and at the same time, her place apart from them, somewhat by herself, unique and original at the end.

The most simple and lucid in style was Adolf Reinach; perhaps his earlier training in law was responsible for the transparency of his thought. His is the juridical realm and he takes as his basic thesis the idea that man is not a puppet but a person. Only where there are persons are there rights and obligations, for only persons can place social acts. A very versatile personality who influenced all of the phenomenologists, Reinach also applied his phenomenology to Beethoven and to Bruchner and reached the conclusion that all the great music of the Western world owes its existence to Christ and the new emotions that He brought. The concept of the absolute occupied him increasingly until his death in the War in November, 1917. His soul was truly exemplary of the axiom anima naturaliter Catholica. Edith Stein replaced Reinach as Husserl's assistant when the former was at the Front.

Max Scheler concerned himself with the theory of value. One feels the warmth of his heart when he quotes St. Augustine.¹³ He called himself a

¹³ Scheler often thought of his approach to the problem of knowledge and love as being akin to St. Augustine's and alien to St. Thomas'. Fr. Oesterricher, however, points up Scheler's misinterpretation of St. Augustine who did not hold that spiritual experience is the source material of all our knowledge of God. -- Walls Are Crumbling, pp. 170-1. At any rate, we can appreciate Scheler's appreciation of the breadth of St. Augustine's thought: to be a Catholic is to stand in communione orbis terrarum.

puppeteer whose spoken word had freshness but whose style was clumsy when it attempted its critique of modern man. A key word in Scheler is ressentiment, a self-poisoning of the soul caused by systematic repression and leading to a more or less permanent deformation of the sense of values. Like Dostoyevski in The Brothers Karamazov, he sees in modern humanitarianism and altruism a hidden core of this ressentiment. What the herd thinks, or the class, or the age, takes the place of objective good; what, at any given moment, is generally held, must substitute for truth.¹⁴ Man, for Scheler, as for Edith Stein, is a theomorphism who requires a hierarchial order of values in all his undertakings. Père Paul Ortega, S.J. has called Scheler's presentation "the most remarkable contribution to the religious problem by the phenomenological school."¹⁵ Dietrich von Hildebrand, Romano Guardini, Karl Rahner and Karl Adam are a few of the German Catholic thinkers whose thought Scheler has inspired. In fact, many younger phenomenologists such as von Hildebrand, adhered to Scheler rather than to Husserl.

It was von Hildebrand's special task to apply the method of phenomenology to ethics and aesthetics and religion. His specialty is the metaphysics of community; his province the analysis of human personality. His thought is very similar to Edith Stein's; on June 8, 1931, they shared the same lecture platform. Hildebrand undertook "The Christian Vocation," while Edith Stein

¹⁴ Ibid., p. 158, citing Scheler, "Das Ressentiment in Aufbau der Moralem," Vom Umsturz der Werte, I, 192-4.

¹⁵ Intuition et Religion: Le Probleme existentialiste (Louvain, 1947), p. 11.

delivered a paper on woman's role in contemporary society. Both philosophers give a foremost position to the importance of developing the individual's full personality.

Our epoch is characterized by a terrible anti-personalism, a progressive blindness toward the nature and dignity of the spiritual person. This anti-personalism expresses itself mainly in a radical collectivism and in the different kinds of materialism. Of these, biological materialism is perhaps the most dangerous, for it considers man as a more highly developed animal, his whole personality determined by mere physiological elements.¹⁶

There is no merit in delaying over an explanation of Martin Heidegger's basic philosophical tenets in a paper which is focused upon Edith Stein, for Heidegger is, without exaggeration, a master of frustration. For him, the human person is Sein zum Tode, a being for death, an existence doomed from its very beginning, carrying within it the cancer of mortality.¹⁷ Heidegger's philosophy is not so much a philosophy of existence as much as it is a philosophy against existence, or as Edith Stein once said pithily, a "philosophy of a bad conscience."

At this juncture one thinks of Soren Kierkegaard and his admonition to take a leap of faith in the dark, a leap against reason; in spite of the anti-rational nature of the leap, a bank awaits our landing. With the mention of Kierkegaard, we are in the domain of existentialism; since the existentialists, especially in their plays and novels, give great prominence to exposition and

¹⁶ Dietrich von Hildebrand, Marriage (London, 1947), p. V.

¹⁷ Oesterreicher, Walls Are Crumbling, p. 243, citing Martin Heidegger, "Sein und Zeit," Jahrbuch fur Philosophie und phanomenologische Forschung, Vol. VIII (Halle, 1927), pp. 231-267.

description, they draw heavily upon Husserl's belief that a description of experience in detail is the only knowledge of being possible to men.¹⁸ Fr. Little holds that Heidegger was the first to define existentialism and that he was one of the few who were faithful to its principles. Only the concrete exists and only the material is concrete. To consider abstractions is to consider the non-existent; the use of reason is anathema. The whole of reality for each man is merely his experience, and by experience is not meant just the object of experience, but that object in the way in which it is experienced.¹⁹

Usually, the relationship of the existentialists to the phenomenologists is considered one of affinity, not derivation.²⁰ They are alike in the emphasis which they place on analytic descriptions of concrete experience. Each group contains both agnostics and believers. Nicolai Hartmann taught that ontology does not involve an ultimate; we have noted that Husserl was preoccupied with a search for the absolute at the time of his death. Jean-Paul Sartre writes in The Flies: "There is nothing in heaven any more, no good, no evil, and no one to give me orders. I am condemned to have no law but my own ... every man must contrive his own way."²¹ In marked contrast to this

¹⁸Arthur Little, S.J., "Existentialism and the New Literature," Studies, XXXV (December 1946), 459. This article, to the author's way of thinking, cannot sufficiently be recommended.

¹⁹Ibid.

²⁰See Table II, p.35, for a comparison of the basic principles of phenomenology with those of existentialism.

²¹No Exit and the Flies, trans. by S. Gilbert (New York, 1947), pp. 158-9.

philosophy of "heroic despair" and "spiteful loneliness," we have the penetrating question of Gabriel Marcel: "The soul exists only through hope; hope is perhaps the very stuff of which our soul is made ... To despair of a man, is it not to negate him as a soul? Is not to despair of oneself, to kill oneself by anticipation?"²²

Existentialism attempts to give a prominence to the individual which other systems do not. The existentialist and the phenomenological methods are different from the method used by the scholastics.²³ At this point, Edith Stein's initial difficulty in working with St. Thomas becomes very understandable, and her query, "According to which method does he proceed?," takes on new meaning. That, in her sustained and submissive passion for truth, she eventually succeeded in making a synthesis of two methods so divergent, is a tribute both to her ceaseless thirsting for truth and to her openness of vision. "To own in philosophy to two masters at apparent cross-purposes, this is a very catalytic of thought; it is the way to the truest understanding of both."²⁴

Edith Stein was well aware of the "calculated risks" of philosophizing. "To philosophize," she said, "is to walk perpetually on the edge of an abyss." The contemporary Thomist Josef Pieper, echoes her sentiments when he writes,

²²Being and Having, trans. by K. Farrer (Boston, 1951), p. 80. Fr. Little, p. 462, notes that the existentialist philosophy often produces "a literature of tragic power out of proportion to the talents of the author." This he attributes to the prominent place given to suffering.

²³See Table III, p. 36 for a discussion of the value of the phenomenological analysis to Thomism.

²⁴Columba Ryan, O.P., Blackfriars, XXXIII (July-August 1952), 335-336.

"To philosophize is the purest form of speculari, of theorein; it means to look at reality purely receptively--in such a way that things are the measure and the soul is exclusively receptive."²⁵ The very difficulty of philosophy helps us leave our natural mode of thinking; even the shaping of insoluble questions has merit in that we are prodded into a consideration of final problems. Heidegger's cry of "Why not just nothing?" is the age-old philosophical cry; well does he call it the basic metaphysical question.²⁶ In the wake of Kant, German philosophers had taught that all we perceive of the world was but appearance; the phenomenal world would vanish were our minds to vanish. Husserl's "turning to the object" made possible for many a rediscovery of the world. Reinstating philosophy in its true domain, not as a subdivision of psychology, Husserl reclaimed the objectivity of truth and prepared the way for modern philosophy to regain respect and reverence for reality, for that which is. Here Husserl's work meets the perennial philosophy, for as he himself stated, it was the scholastic concept of intentionality, transformed by Brentano into a basic concept of psychology, which alone made phenomenology possible.²⁷

The phenomenological way is particularly adapted to the feminine mind, since it is concerned with phenomena as they surround us and since it attempts

²⁵ Leisure, The Basis of Culture (New York, 1952), p. 104.

²⁶ Ibid., p. 22.

²⁷ Oesterreicher, Walls Are Crumbling, pp. 61-62.

to regard things as much as possible as a whole by means of an intuitive glance of love and reverence.²⁸

When Edith Stein became a Catholic, she did not renounce her philosophical backgrounds; on the contrary, she imitated St. Thomas who took and kept the best of whatever he found in contemporary and pagan sources. Edith Stein is a very contemporary thinker, and as such, her work in every sphere is endowed with a peculiar authenticity and importance for the twentieth century. She epitomizes in her life and work much of the stress to which our age has been subjected. Like her philosopher-friend, Erich Przywara, S.J., she felt that Christian philosophy must be brought to bear upon contemporary issues.²⁹ Modern inquiry must be combined with perennial wisdom; a new synthesis is demanded by each age.

We have examined in the first chapter the outer circumstances which shaped Edith Stein's life; we have indicated in the second chapter the philosophical forces which formed her mind and thought. With such a preparation, we are now ready to approach the third chapter which will attempt to detail one facet of the workings of this mind at once philosophic and feminine, erudite and yet submissive to Truth and Love.

²⁸Chapter V will discuss intuition in women. Karl Stern has applauded the comprehensive outlook of this approach to reality. "Here I should like to remark parenthetically that the great fault of our time is not so much wooly thinking in itself but that artificial isolation of partial aspects of wholes, when truth can be attained only by contemplating a whole. This is where at a later stage present-day philosophy helped me a good deal, particularly what little smattering I had of the modern German phenomenology of Whitehead." -- The Pillar of Fire (New York, 1951), p. 161.

²⁹Collins, p. 701.

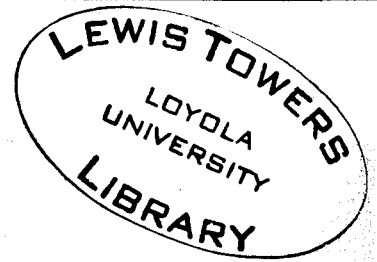


TABLE I

HOW SHALL PHENOMENOLOGY BE CLASSIFIED?

As is the case with many modern thinkers, Husserl entered philosophy through mathematics. Struck by the solidity and precision of the exact sciences in comparison to the fluctuations of philosophy, he hoped to give the latter a foundation for infallible truth which would allow philosophy to be set up as a true science. The phenomenological method is, therefore, a new kind of criteriology, seeking for more rigor than that of Descartes or Kant. It is based on two principles, one negative, and the other, positive.

(a) Negative Principle. One must first be rid of any presupposition and consider as meaningless whatever has not been demonstrated apodictically. The state of soul here required resembles the universal doubt of Descartes, but is not based, as is the latter, on positive reasons. In the expression of Husserl, it is "placed in parentheses"; it is an Einklammerung; it is an effort to hold the glance of the spirit pure when faced with the object, grasping it in all its extent, but without any deforming intermediary.

(b) Positive Principle. This principle indicates what the object is. One must go to things themselves, and the things which manifest themselves with such a fulness of unimpeachable evidence are the PHENOMENA. This term is not used, however, in the idealistic sense of Hume or Kant, nor in the positivistic sense of Comte or Taine. Husserl believed that he had shown that these doctrines mutilate the object of philosophy by introducing arbitrary presuppositions. The phenomenon is the fact immediately attainable in all its aspects. Two points should be stressed. At first, the phenomenon appears to these philosophers as a very rich synthesis; it is an object known and, at the same time, the knowledge of this object (the fact of consciousness). This essential relationship to the object which the phenomenological school, following Brentano, calls "intentional being," constitutes the very nature of knowledge. -- Finally, the object known must be taken in the concrete and seized at the same time by the various internal and external senses, as in perception; moreover, it must be endowed with the intelligible aspects which refer it to reason. Thus, the first task of phenomenology, according to its defenders, is to describe, with exactitude, the scientific phenomena through proceeding methodically; this should be done especially for fundamental concepts. The efforts of this school have renewed the exposition of central ideas in morality, psychology and physical science. Finally, this descriptive effort must be, above all, intellectual and intuitive. If it penetrates the most profound aspects of reality, it is not in order to deduce some from others.

TABLE I (continued)

HOW SHALL PHENOMENOLOGY BE CLASSIFIED?

but
/in order to make them explicit and to define them exactly. What is thus attained is not pure appearance, but essences themselves with their stable properties, capable of being the foundation of true sciences.

Does such a method lead to realism? The members of the school are not in accord on this question. Heidegger emphasizes the concrete and real traits of the phenomenon. In his work, Sein und Zeit, he teaches an open realism, though he views time and limitation as essential to real beings. Husserl, on the contrary, following the rigorous application of his method, puts all real existence "in parentheses." He does not believe that the pure essence grasped by consciousness, which opposes itself to an object while possessing it, is something given as absolutely evident. Continuing in the high degree of abstraction which he calls "transcendental phenomenon," he attempts to analyze the foundation of the sciences from this point of view. He thus falls into what has been called "transcendental phenomenological idealism" which is distinguished from ordinary idealism, for it does not exclude the reality of the soul and of external things from the realm of psychology and physics.

It is evident that phenomenology constitutes a reaction against positivism and idealism, and its method seems capable of leading to a truly realistic philosophy.

F. J. Thonnard, A.A., A Short History of Philosophy, trans. by Edward A. Maziarz, C.P.P.S. (Belgium, 1955), pp. 936-938.

TABLE II

A COMPARISON OF THE BASIC PRINCIPLES OF PHENOMENOLOGY
WITH THE BASIC PRINCIPLES OF EXISTENTIALISM

Phenomenology:

1. Is the first method of knowledge because it begins with 'the things themselves' ... and because it seeks to point out all presuppositions.
2. Views everything factual as an exemplification of essential structures and is not concerned with matters of fact as such.
3. Deals not only with 'real' essences but also with 'possible' essences.
4. Holds that direct insight, evidence in the sense of the self-givenness of the objectivity is the ultimate test for it.
5. Holds that despite the 'reduction' the phenomenologist still has a brain (an "evolutionary" brain) in the same sense that he breathes.

Farber, The Foundation of Phenomenology, p. 568.

Existentialism:

1. Holds that generalities are not real or true.
2. Confines philosophy to analytic descriptions of concrete experiences and rejects reason.
3. Posits as its fundamental doctrine that the sum of man's concrete earthly experiences are leading him through continual partial destruction to the utter destruction of death.
4. Is a realitivist, not an idealist philosophy--what a man experiences is real.
5. Holds that man is an existence freely determining his own essence; his emotional reaction to an object constitutes his experience; though man is trapped within his own experience, he is capable of modifying it as he desires.

Little, p. 459-467.

N.B. In general, experience is listed as the link between the two philosophies. "The appeal which it [phenomenology] makes to immediate experience affiliates phenomenology with existentialism. We recognize here the anguish of Kierkegaard and the 'leap' of Jaspers." -- Louis Van Haecht, "Phenomenology, Psychoanalysis, Modern Art: Their Common Roots," Gross Currents, IX (Winter 1959), 63.

TABLE III

THE VALUE OF THE PHENOMENOLOGICAL ANALYSIS TO THOMISM

A. If the phenomenological analysis, to which Husserl gave the impetus, is received by Thomism and given a home, Thomism will be the winner, the Louvain philosopher, Rene Kremer, predicts. In the ordinary presentation of Thomistic philosophy, he says, concrete description occupies little space. It is clear, however, that a realist philosophy such as Thomism, in which the individual, the concrete, is the existent, must attach value to a precise description of the object grasped. Abstract analyses and deductions always presuppose a certain knowledge of the concrete from which they are drawn, and are valid only in so far as they interpret the concrete correctly and are exactly applicable to it. There is, indeed, progress in making explicit what was only implicit; and a concrete analysis, methodical, probing, going to the core, helps avoid the danger of verbalism, which always menaces a highly abstract philosophy.

Rene Kremer, La Phénoménologie: Journées d'Etudes de la Société Thomiste (Juvisy, 1932), p. 91, cited by Oesterreicher, Walls Are Crumbling, pp. 85-86.

B. Catholic thought here could conceivably make a real intellectual contribution to the United States by bringing to bear on this area of personalist activity the phenomenological analysis closely connected with European personalism, except that American Catholic thought is even more uninformed about phenomenology than American non-Catholic thought is. But there are interesting signs that some American Catholic philosophers are becoming interested in phenomenology and even in dialogue as a condition and frame of philosophical thinking.

Walter J. Ong, S.J., Frontiers in American Catholicism (New York, 1957), p. 124.

CHAPTER III

METHODS OF ACQUIRING A KNOWLEDGE OF FEMININE NATURE

"It is remarkable that the recent preoccupation with the problem of 'Masculine-Feminine' in the psychoanalytical, anthropological (Margaret Mead) and existential (Simone de Beauvoir) literature has been anticipated by three Germans, all women, all exceptionally brilliant, and all Catholics: Gertrude von le Fort, Sr. Walter and Edith Stein."¹

Edith Stein knew and respected the work of these two German women who were her contemporaries both in time and in thought. Like them, she drew upon a tremendously impressive fund of erudition and sophistication; like them,

¹ Karl Stern, "Review of Hilda Graef," Commonweal, LXV (December 14, 1956), 294. Margaret Mead is probably known best for her study of sex differences among the natives of seven Pacific Islands. In Male and Female she analyzes the culture and mores of the Arapesh, in which both men and women have predominately feminine characteristics; the Mundugumor, in which both men and women have predominately masculine characteristics; the Tchambuli, in which the men have predominately feminine characteristics and the women have predominately masculine characteristics. Opinions of reviewers regarding the overall value of the work vary. David Riesman thought it showed a "too great receptivity to concepts from the whole panorama of the human sciences," while Bernard Mishkin admitted that "it may be that the author's views ought not to be judged scientifically but should be taken for what they are--brilliant insights, momentary illuminations of what may lie behind a culture."

Simone de Beauvoir, with Jean-Paul Sartre is the center of a lively sidewalk-cafe cult. Le Deuxieme Sexe is an exhaustive and encyclopedic, if controversial study of the status of the human female. Dr. Karl Menninger has called it a "pretentious and inflated tract on feminism"; Philip Wylie regards it as "one of the few great books of our era." Its thesis concerns the secondary place of the female in our society. Social forces and traditions deprive her of human dignity as a free and independent existent. Lacking independence, woman lacks existence, "fulfillment as a human being." Strangely enough, the author concludes that only in the Soviet Union, does woman have anything approaching real status!

she did not hesitate to graft her academic training onto the vine of Scripture and the Fathers. Like them, she begins her educational addresses with a definition of the item in question.

We understand by education or culture the formation of a being destined for development, whether this is achieved by a spontaneous process from within, through spontaneously effective external influences, or by the person's own and other people's deliberate educational efforts. If this be so it is obviously indispensable for understanding this process to know what it is that is being formed. If we restrict education to planned educational work it is a fundamental practical requirement to know the material on which this is to be done.²

In other words, we must know and understand the nature of the educand; we must consider well the theory of education before we begin its practice. If we neglect doing this, we shall be guilty of the charge Guardini lays on our modern era: "Pedagogy became an instrument with which the teacher produced the kind of men needed to support the status quo and the accepted culture."³

Such a concentration on the nature of the educand will also lead us to conclude with Edith Stein: "As many human beings, as many individuals, that is to say, beings of their own special kind."⁴ Then, too, we shall be engaging in a counter-cyclical activity, for today, says Schweitzer, "modern man is lost in the mass in a way which is without precedent in history."⁵

²Hilda Graef, ed., The Writings of Edith Stein (Westminster, 1956), p. 126. Whenever possible, quotations will be made from this source which will hereafter be referred to as Writings.

³Romano Guardini, The End of the Modern World (New York, 1956), p. 117.

⁴Writings, p. 126.

⁵Cited by Harrison E. Salisbury, "The Shock-up Generation," The New York Times (March 24, 1958), 8.

Certainly, there is at present no dearth of educational materials; journals, monographs, papers, magazines abound. One would be foolish indeed to ignore current trends; yet one would be imprudent and short-sighted to re-set one's aims and ends with every new flood of market research. This would be equivalent to permitting vocational guidance and aptitude tests to be the sole determinant of one's career. What is needed is a strainer or sifter which will aid in separating the wheat from the chaff.

Edith Stein speaks of woman as a species, and by species she understands "something permanent, that does not change," something akin to the Thomist term of form, an interior form that determines the structure of a thing. The type, or group classified according to certain physiological or psychological characteristics, is not immutable in the same sense as the species, for an individual may pass from one type to another.⁶ A child becomes an adult; or is transferred to a different class in school; or is placed with another family--all these are examples of changes of type, and may be attributed to influences of maturity or environment. The species, however, does not change.

Therefore, it becomes evident that "the question of the species woman concerns the principle of all women's questions. If such a species exists, then it cannot be affected by any change of conditions, of the economic and cultural situation, as well as of one's own occupation."⁷ To answer this vital question, Edith Stein turns to a philosophical anthropology, which will

⁶ Writings, p. 127.

⁷ Ibid.

clarify the meaning of sexual differentiation. Practical educational work requires as a necessary foundation a clearness about the demands and limitations of the species, and a knowledge of types and in what way they can be influenced. If the educational work is built on false theories, mistakes in practice will follow of necessity.

Edith Stein poses a question at this point and then answers it.

Where shall we take our terms of reference for selecting suitable material for a solid foundation from the flood of the existing literature on women's questions? We have to ask ourselves what are the ways of knowledge at our disposal, and if we would form an opinion on an existing examination of the subject, we must first find out the end it has in view, the method it has followed, and whether its end could be, and actually has been, attained by it.⁸

There are, she writes, four basic methods of procedure: anatomy and physiology, scientific or elementary psychology, philosophy and theology. The first two methods fail because "they fail to decide whether a special property is to be regarded as a variable type or a permanent species."⁹ Every educator must know which types are capable of change, of undergoing his influences; he must be slow to label something an "unalterable disposition." The positive sciences (natural facts based on natural experience) can only state that in certain circumstances, "a thing is in such and such a condition and reacts, or must react, in such and such a way."¹⁰

⁸Ibid., p. 128.

⁹Ibid., p. 129.

¹⁰Ibid., p. 131.

The contrast between Edith Stein's approach to femininity and Margaret Mead's method of procedure is quite marked at this point. Margaret Mead writes:

When it comes to the question what is maleness and what is femaleness, how male children differ from female children, men from women, anthropologists have their own special way of going at the problem ... The anthropological approach is to go out into primitive societies without any too specific theories and ask instead open-ended exploratory questions.¹¹

Rudolph Allers, a friend whom Edith Stein quotes with approbation, holds similar views about the limitations of the natural sciences and about the hierarchial value of the sciences.

All theories and statements about education are intimately bound up with two other sciences and are associated with problems of an entirely different nature, which also must be examined and analyzed. The first of these sciences is psychology with its own specific problems and questions. The second of these sciences is philosophy ...

By assigning biological values to their logical place in the order of values and by acknowledging the existence of higher values, we overcome any blindness in the valuation of the biological.¹²

To appreciate the "worlds apart" position of Edith Stein in relationship to many of our current educational writers, consider this excerpt from a recent textbook: "Education is not an opportunistic process. Its direction is not determined by the inner nature of the individual."¹³

It isn't that Edith Stein fails to estimate and evaluate adequately the

¹¹ Male and Female, A Study of the Sexes in a Changing World (New York, 1949), p. 29. In general, anthropologists suggest that there is no substantial relation between the psychological traits of character and sex.

¹² Sex Psychology in Education (St. Louis, 1937), p. 43.

¹³ H. L. Caswell, Education in the Elementary School (New York, 1957), p. 51.

contributions of physiology and psychology to any valid study of woman's nature. Throughout her educational writings she does this, and often too. But just as often she warns that psychology is yet in its infancy and like all infants, needs direction and guidance from a more-experienced and older helpmate.¹⁴ She would have agreed heartily with the pithy summary of the eminent biologist, Alexis Carrel, who wrote: "It is quite evident that the accomplishments of all the sciences having man as an object remain insufficient, and that our knowledge of ourselves is still most rudimentary ... We must realize clearly that the science of man is the most difficult of all sciences."¹⁵

With the admission that "the problem of philosophy begin where the work of the positive sciences leaves off," we are near the heart of Edith Stein's thesis: philosophy is capable of analyzing the species of man, the species of

¹⁴In all fairness, it must be admitted that Edith's contacts with psychological technique were limited and as such, she was not totally free of the charge of forming a judgment based on insufficient evidence. One such contact is described here:

"The set-up in the Institute was extremely curious. Muller had a whole string of pupils who were wanting to do their doctorates under him, although this was no easy matter, for months went by sometimes before you were given your experiments and the necessary apparatus. No one told anyone else what sort of work they were doing, and they used to watch furtively over their instruments in the laboratories at the old building in the Paulinenstrasse. At one time I acted as the "guinea-pig" for a Danish psychologist. I sat in a darkened room in front of a tachystoscope whilst various illuminated green shapes were passed in front of my eyes for a moment; and then I had to describe what I had seen. Consequently I knew that it was something to do with recognizing shapes, but I was never given any further explanation. We phenomenologists used to laugh over this petty secrecy and were always glad to exchange our thoughts with each other; we did not fear that someone might steal off with our results." -- Sr. Teresia, p. 50-51.

¹⁵Man The Unknown (New York, 1935), p. 5 and p. 10.

woman, and individuality."¹⁶ It is possible to give meaning to such terms as "essence of woman" or "species of woman" only if there exists a function of knowledge capable of bringing out universal characteristics.

Everyone knows women by experience and hence thinks he knows what a woman is ... Has the individual woman been properly understood? ... Without realizing it, people assume quite naively that they grasp something universal in their individual experiences. Hence the philosopher has the task to bring out the general function of knowledge effective in experience, to systematize it, and thus to raise it to the rank of a scientific method.¹⁷

After having asserted categorically that she considers "ontology to be the fundamental discipline, i.e., the theory of the basic forms of being and of beings," Edith Stein turns to the last method of approach, the theological one. While "it is of fundamental importance to us to know what Catholic doctrine says about the essence and nature of woman," yet it is true that "what we shall find there [in Catholic doctrine] will not amount to much."¹⁸ More abundant material will be found in the writings of the Doctors and Fathers of the Church and this material will allow criticism. Finally, there is the treatment of what Scripture itself reveals.¹⁹

¹⁶ Writings, p. 131.

¹⁷ Ibid., p. 132-133.

¹⁸ Ibid., p. 134.

¹⁹ Edith Stein attempted something of this in a paper entitled, "The Vocation of Man and Woman According to the Orders of Nature and Grace." However, she treats there only of certain important passages and she feels that it "would be a great and rewarding task to work through the whole of the Bible with this point in view." -- Writings, p. 135.

In addition to the differentiation of individuality ("every human being has his own unrepeatable peculiarity"), there is also the differentiation of sex. For educators, there is an all-important question to be answered and a vital decision to be made.

Is the difference between man and woman to be understood in such a way that the sexual differentiation cuts through the whole structure of man, or does this difference concern only the body and those psychological functions which are necessarily linked to physical organs, so that the mind would not be affected by it?²⁰

She notes that many women and certain theologians hold this second view; if it could be substantiated, intellectual education could be carried on regardless of sexual difference. On the other hand, if it cannot be maintained, that is, if the educator subscribes to the first viewpoint, he will be forced to take into consideration the specific intellectual structure as constituted by sex. On this choice depends the entire educational framework.

A further cleavage awaits educators who have made a choice in the above "either-or" proposition.

If both male and female elements are contained in every individual (the will is regarded as a female, and the reason as a male function of the soul) and only the one or the other is predominant, would individuals of either species be needed so as fully to represent the species man? Could it not be completely represented by one individual? This question, too, is of practical importance, because according to how it is answered education will have to aim either at overcoming or at developing the specific nature. In order to answer this question the whole complex of genetic problems would have to be examined; this has so far scarcely been touched.²¹

²⁰Ibid., p. 138.

²¹Ibid.

Joseph Goldbrunner expresses this same duality of being in his recent study of depth psychology.

Every human being is physically and spiritually bi-sexual; the predominant factor determines the sex. If the consciousness is male, the female will be in the unconscious and vice versa. The female in the male is at the same time a preparation for the experience of woman as mother, fiancée and wife. It contains the natural relationship of man and wife.²²

Fr. Erich Przywara, Edith Stein's friend and adviser, noted "the double nature of her spiritual being: large feminine receptivity and companionship coupled with severe masculine objectivity."

For Edith Stein, and for others cited here, education is not neuter. So accustomed have we become to adages such as "Thought has no sex" that we unhesitatingly offer the same curriculum by and large to boys and girls; though there is no sex in mathematics, there is sex in mathematicians. As the president of Mills College wrote recently, our education has been and is primarily designed for the Occidental male aristocrat.

The geographic, democratic and feminist revolutions, which have remade the world in which we live, have scarcely begun to affect our formal preparation to live in that world ... On my desk is a letter from a young mother, a few years out of college: 'I have come to realize that I was educated to be a successful man and now must learn by myself how to be a successful woman.'²³

As Fenelon wrote long ago, "Nothing is more neglected than the education of girls."²⁴ In the absence of deep and penetrating studies of the sexes,

²²Individuation, A Study of the Depth Psychology of Carl Gustav Jung (New York, 1956), p. 123.

²³Lynn White, Jr., Educating Our Daughters (New York, 1950), pp. 2, 18.

²⁴Archbishop Fenelon, The Education Of A Daughter (Baltimore, 1865), p. 9. For a brief historical outline of the education of girls through the centuries, see Table IV, pp. 52-55.

their similarities and differences, both boys and girls have been fitted to a neuter procrustean bed. That the boys have fared better from this arrangement is evident from the fact that women are usually not as satisfied with being women as men are with being men. What is true of earlier education is perhaps even more true of later education. "So profoundly masculine is our whole tradition of higher education that at the present time a woman tends to be defeminized in proportion as she is educated."²⁵ A thorough study of the material of education, that is, of the educand, cannot fail to highlight the necessity of differentiated ends, ways and means for the education of boys and girls.

I am convinced that the human species develops as a double species of 'man' and 'woman', that the human essence in which no trait should be missing shows a twofold development, and that its whole structure has this specific character. There is a difference not only of bodily structure and of certain physiological functions, but the whole somatic life is different, as well as the relation of soul and body; and within the psychological sphere there is a similar difference of the relationship between the intellect and sensuality and between the various intellectual faculties. The female species is characterized by the unity and wholeness of the entire psycho-somatic personality and by the harmonious development of the faculties; the male species by the perfecting of individual capacities to obtain record achievements.²⁶

Alexis Carrel, in a more specific and biological fashion, has seconded Edith Stein's plea for acceptance of the idea of the double species.

The difference existing between man and woman does not come from the particular form of the sexual organs, the presence of the uterus, from gestation, or from the mode of education. They are

²⁵White, Educating Our Daughters, p. 57.

²⁶Writings, p. 142-143. Italics not in the original. At a recent conference on the intellectual life in America, held at Rosary College in June, 1958, Karl Stern remarked that our society today is sick of maleness and sorely needs the integrated quality of the female personality.

of a more fundamental nature. They are caused by the very structure of the tissues and by the impregnation of the entire organism with specific chemical substances secreted by the ovary. Ignorance of these fundamental facts has led promoters of feminism to believe that both sexes should have the same education, the same powers, and the same responsibilities. In reality, woman differs profoundly from man. Every one of the cells of her body bears the mark of her sex. The same is true of her organs and, above all, of her nervous system. Physiological laws are as inexorable as those of the sidereal world. They cannot be replaced by human wishes. We are obliged to accept them just as they are. Women should develop their aptitudes in accordance with their own nature, without trying to imitate the males. Their part in the progress of civilization is higher than that of men. They should not abandon their specific functions ... The same intellectual and physical training, and the same ambitions, should not be given to young girls as to boys. Educators should pay very close attention to the organic and mental peculiarities of the male and the female, and to their natural functions. Between the two sexes there are irrevocable differences. And it is imperative to take them into account in constructing the civilized world.²⁷

Theology agrees with and reinforces the conclusions of philosophy: God did not create Eve as an adapted Adam. One of the far-reaching errors of the feminist movement consisted in making equality of the sexes synonymous with identity,²⁸ so that it might be said with wit that there was nothing feminine about feminism. Since woman is both physically and psychologically so closely united to the child, her whole way of life is more restricted and her way of knowledge corresponds to this. "The most characteristic of woman's endowments in the intellectual order is the faculty of intuition whereby she can see beyond a given situation and arrive at a judgment without the process of reasoning."²⁹ St. Thomas bears this out when he says that women judge either by

²⁷Carrel, Man The Unknown, pp. 89-90, 92. Italics not in the original.

²⁸Table IV, pp. 52-55 illustrates this tendency.

²⁹John Pitsasmons, Woman Today (New York, 1952), p. 79. In The Subjection of Woman (London, 1924), p. 85-87, John Stuart Mill waxed eloquent on the benefits deriving from intuitive perception in women. There is an excerpt from the work given on p. 77 of this paper.

inclination or connaturality. From this primary characteristic of woman's intellectual life, it is easy to educe that women generally do not make good philosophers, for philosophy is a process of seeking ultimate causes through reason.

Woman's strength is the intuitive grasp of the living concrete, especially of the personal element. She has the gift of making herself at home in the inner world of others, of entering into their aims and ways of work. Feeling (Gemit) holds the central place in her life, enabling her to grasp and appreciate concrete being in its proper quality and specific value. She desires to develop the human personality as perfectly as possible, and her whole life is governed by 'eros' (by which we do not mean sexuality), the purest flower of which is serving love ... Woman reproduces the divine perfection more by the harmonious development of all her powers, man by the more pronounced development of particular faculties.³⁰

Each individual resembles his species more or less perfectly and each shows its various characteristics in a more or less pronounced fashion. Because of an individual vocation, a woman may closely approach the masculine. Each individual has his own place and task in the great development of mankind, which in turn should be viewed as a single Individual. Each individual retains his own specific character and in developing this he aids in the development of the whole.

At this juncture Edith Stein inserts a few pages on the value of a study of typology for educators. She attributes "disease," "abnormality," "difficulty in education," to the results of original sin. "All human educational work has the task to co-operate in restoring the natural integrity."³¹ While

³⁰Writings, p. 143. Italics not in the original. Although Edith Stein appends, "It would also be possible to show their difference in the relation of the attributes of God and to the divine Persons," nowhere does she attempt this.

³¹Writings, p. 144-145.

the basic perversions of woman are a slavish attachment to man and an absorption of the spirit in the sensual life of the body, Edith Stein agrees with Croner's classification of girls into several types, among them the sexual, romantic, and intellectual. She feels that such classifications give educators "positive directives for educational work," and that it is the task of the educator to "create conditions suited to counteract perversions and to contribute to restoring nature in its integrity."³²

Karl Stern notes that at times Edith Stein "uses rather naive forms of typology," and that it is a pity that "her psychology is of the German academic tradition ... She bypassed psychoanalysis ... Her studies on womanhood are profound and stimulating but they would have been immeasurably enriched by the knowledge of psychoanalytic concepts."³³

Rudolph Allers also questions the value and the reliability of typological classification. He observes that the first modern attempts at typology were made by physicians and that it is much easier to develop a typology of abnormal characters than of normal ones. "Nor is the whole question of typology so far settled as to supply a reliable basis for educational endeavors ... By establishing the kind of type an individual belongs to, we get merely a very preliminary idea of his character; we know practically nothing about his real self."³⁴

³²Ibid., p. 146.

³³Stern, p. 293-294.

³⁴Character Education in Adolescence (New York, 1940), p. 176. In the interests of justice, it must be noted here that Edith Stein did not hold that an individual is "imprisoned" in the type he represents at the moment. In this she agrees with Allers.

With the rejection of the value of typology today, we come to the end of Edith Stein's introductory lecture on the problems of woman's education. We have seen that she would answer a determined and definitive Yes to the question, "Does the sex difference cut through the whole structure of man?" Because of this affirmation it becomes evident that the human species is a double species, and for educators, this affirmation leads to the conclusion that education is not neuter.

If education is not neuter, and if woman's intellectual strength lies in intuition, not in rationalization, what uncomfortable doubts must inevitably arise regarding the present education of women! If women differ from men in their entire psychosomatic make-up, will they not require an education differing in its aims and methods, as well as its content, from that of male education? As a final question arising from the material presented in this chapter--has any sustained attempt been made to date at analyzing and synthesizing the existing materials on the nature of woman? Have we been guilty of the Cartesian dualism of which Carrel speaks?

It often happens that undue importance is given to some part at the expense of the others. We are obliged to consider all the different aspects of man, physiochemical, anatomical, physiological, metaphysical, intellectual, moral, artistic, religious, economic, and social. Every specialist, owing to a well-known professional bias, believes that he understands the entire human being, while in reality he only grasps a tiny part of him. Fragmentary aspects are considered as representing the whole ...

Our curiosity must turn aside from its present path, and take another direction. It must leave the physical and physiological in order to follow the mental and the spiritual. So far, sciences concerning themselves with human beings have confined their activities to certain aspects of their subject. They have not succeeded in escaping from Cartesian dualism. They have been dominated by mechanism. In physiology, hygiene, and medicine

as well as in the study of education and of political and social economy, scientists have been chiefly absorbed by organic, humoral, and intellectual aspects of man. They have not paid any great attention to his affective and moral form, his inner life, his character, his esthetic and religious needs, the common substratum of organic and psychological activities, the intimate relations of the individual and of his mental and spiritual environment. A radical change is indispensable. This change requires both the work of specialists devoting their efforts to the particular knowledge related to our body and our mind, and of scientists capable of integrating the discoveries of the specialists in function of man as a whole. The new science must progress, by a double effort of analysis and synthesis, toward a conception of the human individual at once sufficiently complete and sufficiently simple to serve as a basis for our action.³⁵

The following chapter will discuss Edith Stein's views on the aims of education for the feminine species. It might be called "Equal but Different," or "Specialization on a Common Foundation."

³⁵Carrel, Man The Unknown, pp. 38, 43-44. Italics not in the original.

TABLE IV

HIGHLIGHTS THROUGH THE CENTURIES IN THEORIES REGARDING THE EDUCATION OF WOMEN

1. 5th Century B.C. - Plato in the Republic

Each person in the state, man or woman, is to perform the function for which he is best fitted. A woman of gold or silver is superior to a man of brass or iron, but always a man of gold is superior to a woman of gold.

2. 2nd Century A.D. - Clement of Alexandria in Pedagogus

Men and women share grace but spinning and weaving are God's law of life for a woman.
The importance of embroidery looms large in woman's education for centuries.

3. 4th Century A.D. - St. Jerome in Letter to Eustochium

The early influences in Paula's life will set the pattern for her later behavior.

4. 747 A.D. - The Council of Cloveshoe

Abbesses should compel all under their rule to be diligent students.

5. 1357 - The Charter of the Church of Paris, Article 23

"No mistress shall receive boys in her school without a dispensation from the Charter, and no master shall receive girls without a similar dispensation."

6. 1523 - Juan Luis Vives, Education of a Christian Woman

He quotes Clement, Tertullian, Cyprian, Athanasius. These were living influences in European thought up to and beyond the Reformation. His book "marks the beginning of the movement in England for the emancipation of women educationally."

7. 1551 - Thomas More in Utopia

His ideal wife "is learned, if possible."

Co-education is advocated.

With Vives, he emphasizes:

The importance of education for marriage
Not only training in piety and character-building,
but the harmonious development of all powers of
intellect, soul, body.

TABLE IV (continued)

HIGHLIGHTS THROUGH THE CENTURIES
IN THEORIES REGARDING THE EDUCATION OF WOMEN

8. 1514 - Count Baldassare Castiglione in The Book of the Courtier
A gentlewoman is "a sight in letters, in musike, in drawings or peinctinge, and skillful in daunsinge and in devising sportes and pastimes."
9. 1605 - Francis Bacon in The Advancement of Learning
His book is the keystone to educational history in the seventeenth century.
He did not develop a complete system of education but "adumbrated great ideas to which those who came after him gave practical shape."
10. 1659 - Anna a Schurmann in Whether A Maid May Be A Scholar
She was the first professional feminist.
11. 1689 - Francois de la Mothe Fénelon in Treatise on the Education of Girls
From Montaigne to Rousseau he is the most important.
His Traité has not yet been granted a sound estimation of its claims; it is a judicious balance of the "precieuses" and the Philistines.
"Its great originality lies in the psychological study of a young girl's mind which it presents, for the first time, as a necessary approach to an effective education."
His great directive is to follow and assist nature.
The "tragedy of an undisciplined imagination" which he so forcibly describes, is still valid today.
With Locke, he advocates the use of:
 - Indirect instruction
 - Lessons which are not exacting
 - Few lessons
 - Illustrated texts
 - Prizes
 - Studies of character and aptitudes, of the "natural make of the mind."
12. 1715 - Daniel Defoe in "The Education of Woman"
He is the champion of equal opportunity for women.
"Women, in my observation, have little or no difference in them, but as they are or are not distinguished by education. Tempers, indeed, may in some degree influence them, but the main distinguishing part is their breeding."

TABLE IV (continued)

HIGHLIGHTS THROUGH THE CENTURIES
IN THEORIES REGARDING THE EDUCATION OF WOMEN13. 1762 - Jean Jacques Rousseau in Emile

Woman's training is significant only in relation to men.

Let girls remain ignorant as long as possible.

Woman cannot combine wisdom and piety; she will be either a libertine or a devotee.

"O how lovely is her (Sophia's) ignorance! She will never pretend to be the tutor of her husband, but will be content to be his pupil."

With Locke, he emphasizes the physical education of women. He has the medievalist's dread of any form of independence for the dependent sex.

"Once it is conceded that the man and woman are differently constituted in character and temperament, it must be plain that they cannot require the same instruction. The essential thing is to follow Nature's lead.

14. 1799 - Hannah More in Strictures on the Modern System of Female Education

It is a good book for historical sequence.

It cites as the source of trouble a "false conception of woman's relation to her environment."

The author is "sensible to the verge of the commonplace, moralizing to the point of exasperation."

"That kind of knowledge which is rather fitted for home consumption than foreign exportation, is peculiarly adapted to women."

15. 19th Century - The Mesdames of the Sacred Heart

Their convent training left a paradoxical mark on French education: lowly domestic avocations were combined with the amenities in educating daughters of aristocrats.

"A well-bred woman should know a little of everything."

16. 1818 - Emma Willard in An Address to the Public; Particularly to the Members of the Legislature of New York, Proposing a Plan for Improving Female Education

"Feminine delicacy requires that girls should be educated chiefly by their own sex."

"Boarding schools furnish the best mode of education provided for females."

Chance and confusion reign in female education.

It is the duty of the government to begin now to form the characters of the next generation by controlling that of the females who are to be their mothers.

TABLE IV (continued)

HIGHLIGHTS THROUGH THE CENTURIES
IN THEORIES REGARDING THE EDUCATION OF WOMEN

17. 1839 - Mary Wollstonecraft Shelley in The Rights of Woman
Rousseau's characterization of Sophia is "a captivating one, though it appears to me grossly unnatural."
18. 1869 - Mgr. Dupanloup (Bishop of Orleans) in Stidious Women
Women must remain in their own province and not usurp the province of men.
"It is not the mediocrity of their education which makes their weakness; it is their weakness which necessarily causes that mediocrity."
The learned woman does not suit the taste of the French nation.
19. 1869 - John Stuart Mill in The Subjection of Women
He defended woman's capacity of intuitive perception.
"When, consequently they chance to be as well provided as men are with the results of other people's experience, by reading and education ... they are better furnished than men in general with the essential requisites of skilful and successful practice."
20. 1932 - Edith Stein in Frauenbildung und Frauenberufe
"Woman's nature has a threefold purpose: she is to develop her humanity, her femininity, and her individuality."
The eternal order demands that woman's education include preparation for marriage and motherhood, professional efficiency, and political and social responsibility, all of which rest on the desire to serve God.
21. 1949 - Margaret Mead in Male And Female. A Study of the Sexes in a Changing/World
"Only a denial of life itself makes it possible to deny the interdependence of the sexes."
"We do not have the material to insist that those roles in which women have been contented although childless must be roles that may be interpreted as sublimating the desire for children."
22. 1953 - Simone de Beauvoir in Le Deuxieme Sexe
Since Woman lacks independence, she lacks real existence.
Society has convinced the author that "it is terrible to be born a woman."
23. 1954 - Gertrude von le Fort in La Femme Eternelle
"The presence of the feminine impetus means ... that of a hidden influence, a helpful, a co-operating, a ministering one. The impulse of reverence belongs to woman."
"Basically, the very epochs which exclude woman from their cultural life manifest in a negative, yet nonetheless impressive fashion, their own especial need of her."

CHAPTER IV

ENDS OF THE EDUCATION OF WOMAN: EXPANSION OF HER HUMANITY, FEMININITY, INDIVIDUALITY

Woman's nature and destiny demand certain aims, certain principles as guides for the prospective educator. We have seen that any education which would be integral must be based upon a preliminary study of the nature of the educand. Emma Willard long ago complained that "female education has not yet been systematized. Chance and confusion reign here."¹ Although many attempts have been made since her century to right the wrongs and to compensate for the errors made by well-meaning but shallow-thinking educators of women, the same charge might still be made today, at best in a somewhat mitigated tone.

Authors speak of the tragedy of modern woman, of how the new society "has come into being without her, leaving her without the necessary emotional and social support of knowing that she has an indispensable place in the world."² Half a century ago the education of women was probably at its lowest ebb--more pretentious, shallow and senseless than can easily be believed.³ The "Feminist Movement" of the middle class had so intensified the masculine process and made equality synonymous with identity that the end result of the movement

¹Pioneers of Women's Education, ed. by Willystine Goodsell (New York, 1931), p. 55.

²Fitzsimons, Woman Today, p. 25.

³Ibid., p. 32.

was an even more complete de-feminization than before. The concept of a feminine nature and feminine characteristics differing from a masculine nature and characteristics was not accepted or acknowledged. Equality with a difference was not thought possible. Although the feminists won advantages for woman on the social, political and educational levels, they failed to make provision for distinctly feminine needs and modes of expression. What is now needed is a combination of these advantages and these distinctly feminine requirements of expression. The professional woman, for example, should not be denied the possibility of indulging domestic inclinations and the housewife should be able to make some use of her emancipation. Education must aim at maximum development of the whole woman qua woman; the entire human person must be developed in a feminine way.

In other words, education must aim at developing woman's humanity, femininity and individuality, as writes Edith Stein. She warns that "these are no separate ends, just as the nature of the concrete human individual is not tripartite but one; it is the human nature in its specifically feminine and individual character. Only in abstract thought do we have to consider separately what is notionally separated."⁴

Alexis Carrel sounds a similar warning: "Neither the soul nor the body can be investigated separately. We observe merely a complex being, whose activities have been arbitrarily divided into physiological and mental. Of course, one will always continue to speak of the soul as an entity. Just as one speaks

⁴Writings, p. 147.

of the setting and the rising of the sun, although everybody knows, since Galileo's time, that the sun is relatively immobile."⁵

The aim of Christian education of youth has been stated by Pius XI in his encyclical on Christian education. It is "co-operation with the grace of God in the formation of the true and perfect Christian ... the supernatural man who thinks, judges and acts always and consistently according to sound reason, enlightened by the supernatural light of the example and teaching of Christ ... the true and perfect man of character."⁶

The often-quoted axiom, gratia perficit naturam, flows naturally from the above definition; the supernatural end does not exclude, but includes the natural end. The perfect Christian is not to turn his back on earthly activities or natural capacities; instead, he is to develop and thus integrate them into his supernatural life. Unfortunately, since the Fall, this development requires effort, often of a heroic nature. The first man was created perfect, with a mature nature not meant to develop; this he was to transmit to his descendants, not in its full maturity, but in germ, a germ which would reach its full perfection in the course of life. Integral nature before the Fall embraced many perfections: perfect strength, health and beauty of body, smooth functioning of all organs, unconditional obedience of the will to direction by reason. Senses functioned impeccably; sense knowledge was infallible. Reason and will were in perfect harmony, with the lower instincts subject unresistingly to higher ends. All tended smoothly and effortlessly to the highest good.

⁵Carrel, Man The Unknown, p. 118.

⁶Christian Education of Youth (New York, n.d.), p. 35-6.

At this juncture Edith Stein asks whether this pure human nature is also the end of our natural development and the end of our educational work. Her answer must be quoted directly.

It is no longer the end of the human development in the same sense as before the fall, because our natural disposition is no longer sufficient to reach it, and may even resist it, though even fallen nature still tends in some way to this end. It must, however, be the end of our educational effort, though we are unable to reach it in its fullness by our own unaided efforts ... It can be attained only through grace, and its perfection not until grace is perfected in glory. But we may not simply leave it to grace to lead fallen nature back to integrity, because justifying grace does not completely restore the integrity of nature, but only begins it and makes it possible on condition that we co-operate with it.

Romano Guardini, whose thought parallels Edith Stein's in several very striking instances, wrote: "The knowledge of what it means to be a person is inextricably bound up with the Faith of Christianity."⁸ Echoing a similar thought, Joseph Goldbrunner cites Jung who said that "God Himself cannot thrive in a humanity that is psychically undernourished."⁹ By his own activity, man co-operates with grace in perfecting both his own redemptive work and also that of the entire Mystical Body. He must, however, co-operate, for there is nothing passive about reaching perfection. "Hence, if education envisages perfect humanity, it must aim at incorporation in the Mystical Body."¹⁰

⁷Writings, p. 148-149. Italics not in the original.

⁸Guardini, The End of the Modern World, p. 121.

⁹Goldbrunner, Individuation, p. 203. Gertrude von le Fort further develops this idea: "The frontier of the human is always the place where God comes flooding in." -- Ibid.

¹⁰Writings, p. 149.

In this unique organism each member has the one nature of the whole Body, but each member has also its special character corresponding to its position in the organism. The entire Body shows a symmetrical structure; it functions as a harmonious whole. "Education must aim at preserving for each member its character as such, and for the whole its symmetrical structure."¹¹ With this statement Edith Stein ends her discussion of humanity and educational aims and proceeds to treat of femininity and educational aims for women.

She begins with St. Thomas' assertion that man is "the principle and end of woman." Her elucidation of this statement follows.

A principle is that from which another originates. This signifies two things: that woman was made from man, and that the first is superior to the second or that the second is subject to the first. (This corresponds to the Pauline text that man is the head of woman.)

An end is that to which another tends or that for which another exists. This signifies two things: that the meaning of feminine being is fulfilled in union with man and that woman has been created for man.

Then Edith Stein appends a note--being created for man does not mean being created only for man. "Every creature has its own meaning, and that is its peculiar way of being an image of the divine being." However, after the perversion of both sexes through the Fall, woman's role in man's life was often interpreted as consisting in serving as a means for man to fulfill his own ends and as pandering to his wants. This interpretation is far removed from that of a helpmate who enables man to become what he was meant to be.

¹¹Ibid., p. 150.

"Thus the education of girls should lead them to develop and affirm their proper feminine nature, and this includes the divinely willed vocation to live by the side of man, but not in his place, though neither in a humiliating position that would not be in keeping with the dignity of the human person."¹²

Basic aptitudes which will have to be fostered in woman are receptivity and a certain passiveness and willingness to accept dependence without fear or resentment. Attention must be given to woman's special relation to posterity and to the specialized punishment of pain in childbirth which was her share in the post-Eden chastisement. (Man's punishment is connected, not with posterity, but with other creatures.) It has been woman's vocation since the beginning of time to fight against evil and to encourage her children to do the same.

* "If Christ is the concrete goal of all human education, Mary is the end of the education of women. The fact that on the threshold between the Old and the New Covenants the new Eve stands by the side of the new Adam, is the clearest proof that the distinction of the sexes has an eternal significance and value."¹³ In Mary motherhood and virginity meet; in Mary both states reach their highest form and exemplification.

If virginity is a specific form of feminine existence, then it must be an end of feminine education. Edith Stein holds that this is so and that it is "proved by the fact that it has been proposed to us not only in Christ alone,

¹²Ibid., p. 151.

¹³Ibid., p. 152.

but in Christ and Mary."¹⁴ Moreover, Dr. Stein notes that Christ's virginity was constitutive while Mary's was freely chosen. In this respect, "Mary's freely chosen virginity is the pattern to be followed by all, men and women alike ... In her virginity she is the pure type of all womanhood, because she stands beside Him Who is the type of all manhood and leads all mankind to Him."¹⁵

The special assistance that helps to lead all creatures to perfection is a "serving love" which is an image of the Godhead, a title given to the Holy Spirit. "Thus we could see the primeval type of feminine being in the Spirit of God that is spread abroad over all creation."¹⁶ This Spirit finds its most perfect image in Mary, but beside her are virgins dedicated solely to God and other women who stand beside a man created in God's image.

For these reasons Edith Stein stresses the idea that if Mary is the prototype of pure womanhood, then the imitation of Mary will have to be the end of feminine education. Although the imitation of Mary belongs to all Christians, it is of "special importance for women, because it will lead them to the feminine form of the image of Christ conformed to their nature."¹⁷ This follows closely from St. Augustine's statement that "as the honor of the male sex is in the flesh of Christ, the honor of the female sex is in the Mother of Christ."¹⁸

¹⁴Ibid., p. 153.

¹⁵Ibid., p. 154.

¹⁶Ibid.

¹⁷Ibid., p. 155.

¹⁸Cited by Fitzsimons, Woman Today, p. 176.

All of the perfection of woman is bound closely to the perfection of the world because of woman's close connection with posterity. Gertrude von le Fort has phrased this very neatly: "Mary does not signify only the salvation of the woman, but also salvation through the woman. If it is the individual woman's concern to reproduce this eternal image in her life, its restoration must be of import likewise for the world."¹⁹

Woman often imitates what is worst, not best, in man; girls' schools tend to approximate more and more closely those of boys'. Yet the world is a place of homes and it is the woman who shapes and sustains the climate of the home. When woman loses faith in herself and when womanliness comes to be considered a handicap for women, then alarming symptoms present themselves: not only do we notice the almost total breakdown of home life and the yearly increase of "latch key children," but also the present extravagant cult of the body which indicates woman's loss of belief in herself. She will assure ascendancy through physical charms; real femininity is left uncultivated because it is unknown and unsuspected. "It is not the new conditions but false objectives in life that have changed woman for the worse ... woman is truly free when she is free to become a woman."²⁰ So liberating to the womanly personality is the practice and cultivation of true femininity, that Gertrude von le Fort paraphrases St. Augustine's Amē et fac quod vis as, "Be truly a woman and do what you will."²¹ It is the liberating force of this true femininity

¹⁹ Gertrude von le Fort, The Eternal Woman (Milwaukee, 1954), p. 108.

²⁰ Edward Leen, C.S.Sp., What Is Education? (New York, 1947), p. 229.

²¹ von le Fort, The Eternal Woman, p. 62.

that Edith Stein would append to the development of an integral humanity as a goal for the education of women so that truth would make them free.

Each human soul receives at its creation a character that distinguishes it from all others. This individuality is meant to be developed together with its humanity and femininity. "[The soul] is called to an activity that corresponds to its innate personal qualities, the development of which has to be included in the aim of feminine education. It is impossible to give a picture of the individuality in the same way as the image of perfect humanity or perfect femininity can be outlined. But we must clearly understand that the aim is not wholly defined by these two, but that it can be fully achieved only in the concrete unity of an individual person."²²

Often Edith Stein suggests a flexible variety of educational ways and means, but even more often she stresses the necessity of a confidence in one's own being and a courage to be oneself. That this characteristic is in need of underlining today, in the age of "mass man" and "mass culture," of conformity and "group thinking," needs no belaboring.²³ Women must see the wisdom in daring to be different, in stepping apart from the group to follow an individual vocation which is theirs alone.

We must believe in our individual vocation to definite personal activity and be ready to listen to the call and to follow it. Thus we shall define the end of individual education as the formation of the person who is what she is personally meant to be, who goes her way and accomplishes the work given to her. This way will not be chosen arbitrarily; it is the way in which God leads her. If we would guide people toward the pure

²² Writings, p. 155-156. Italics not in the original.

²³ In this connection, Guardini has penned a parallel statement: "Mass man acts almost as if he felt that to be oneself was both the source of all injustice and even a sign of peril." -- The End of the Modern World, p. 79.

development of their individuality, we must teach them to trust in divine Providence and to be ready to read and follow the indications it gives them.²⁴

The phrase "the formation of the person who is what she is personally meant to be" is even more vivid in the French, which renders it as, "la formation d'un être qui vive selon sa personnalité."²⁵ That such a mandate would be de rigueur for artists and poets and musicians most of us would admit; yet Chagall was not thinking of his own trade when he said to Raissa Maritain, "Each of us constitutes a personality, and it is necessary to have daring to exteriorize it."²⁶

Psychiatrists and psychologists have reinforced and stated in their own terminology what the artists have expressed in their particular manner. Josef Goldbrunner wrote recently, "It follows that all education ought to aim at the awakening, promotion and development of the embryonic personal life. This can only happen through education and through individuation."²⁷

Rudolph Allers holds that there is never enough of individualization. "Every individual is new, unique, not comparable to any other. Education and training have, therefore, to be individualized in the extreme ... The greatest mistake education can become guilty of is a strict adherence to one pattern."²⁸

²⁴ Ibid., p. 156. Italics not in the original.

²⁵ Edith Stein, La Femme et Sa Destinée (Paris, 1956), p. 68.

²⁶ Cited by John M. Oesterreicher, ed., The Bridge (A Yearbook of Judaic-Christian Studies), Vol. I (New York, 1955), p. 96.

²⁷ Cure of Mind and Cure of Soul (New York, 1958), p. 104. Italics not in the original.

²⁸ Allers, Character Education in Adolescence, p. 178.

Speaking as a biologist-psychologist, Alexis Carrel warns that studies of individuality are often deceptive and superficial. The situation is similar to that of chemistry, if the number of elements should become infinite.²⁹ Often too, inexperienced psychologists administer tests to school children and these yield results which give "an illusive confidence to those unacquainted with psychology. In fact, they should be accorded less importance ... Today, individuality and its potentialities are not measurable. But a wise observer, trained in the study of human beings, is sometimes capable of discovering the future in the present characteristics of a given individual."³⁰

After she has detailed the necessity of developing a young woman's individuality, Edith Stein begins to discuss an outgrowth of this, an outgrowth which involves a parting of the ways. Under the topic of femininity, it was noted that the Virgo Mater was the prototype of pure womanhood. Since this is so, both virginity and motherhood "will in a certain sense, have to be the end of all feminine education."³¹ There is common ground between these two types of women; the wife and mother must possess a virginity of soul which will insure her "serving love" against slavery and tyranny, while the virgin will find in her "serving love" a source of motherliness which will overflow on all creatures. Thus the mother must strive to acquire a virginity of soul and the virgin must strive to acquire a motherliness of soul.

²⁹ Carrel, Man The Unknown, p. 244.

³⁰ Ibid., p. 245-246.

³¹ Writings, p. 156.

Yet the differences between the two types of women and the two types of life are not obliterated, for it is no unimportant external whether or not a woman is also a wife and mother. The entire psychosomatic organism is different. Body and soul must be specially suited for this process and specially formed for it. Dr. Stein feels that the parting of the ways may be implicit in a natural suitability. Warm-hearted girls needing close human relationships would seem to have a natural aptitude for family life, while girls with less-developed instincts and an inclination to solitude would seem more suited for celibacy. Yet "natural suitability alone is not decisive; by itself it does not constitute perfect aptitude for either way ... Life does not always lead on to the way indicated by natural aptitude; the vocation may even be opposed to it."³² Both ways must be included in educational work, but how difficult it is to combine them!

While it is true that voices have been raised in protest against a masculine curriculum for girls or against a neuter course of studies, it is still to be regretted that "Catholics drawing their inspiration from the Church's tradition have been all too few in the feminine movement."³³ Many today would advocate with Bertrand Russell that custom should tolerate the unmarried mother so that women "condemned to celibacy" could have children. How distant this viewpoint is from that of Gertrude von le Fort who wrote, "The virgin must accept the idea of spiritual motherhood, while the mother must

³²*Ibid.*, p. 157. The full implications of motherhood on a woman's nature will be discussed at greater length in Chapter V.

³³Jacques Le Clercq, *Marriage And The Family* (New York, 1942), p. 331.

repeatedly turn to a spiritual virginity."³⁴ How alien is Mr. Russell's suggestion to the thought expressed by Fr. Leen, "The true woman, for her perfection, must always combine the spiritual beauty of virginity and maternity. She must have the grace, modesty and restraint of the virgin, with the dignity, tenderness and devotedness of the mother."³⁵

Statistics indicate that the time is ripe for making a start in reshaping the curricula of girls' schools to prepare the students for eventual travel on one of the two roads open to women: marriage or celibacy. The totals concerning the divorce rate in the United States grow more alarming every year; could not some of the break-ups be attributed to woman's lack of knowledge regarding the possibilities of developing her feminine nature in marriage?³⁶ The U.S. Census totals regarding single women are quite impressive in the aggregate; how many of these women lead "lives of quiet desperation," unaware that theirs is a bona-fide vocation?³⁷

Do educators of women have a right to sidestep and ignore this vital problem? Does the curriculum in a girls' school have any business being neuter? Should educational theories regarding the education of women continue to overlook the whole purpose of woman's existence--to develop fully as a human

³⁴ von le Fort, The Eternal Woman, p. 107.

³⁵ Leen, What Is Education?, p. 232.

³⁶ The Statistical Abstract of the United States lists 382,000 divorces in the continental United States for 1956. The median duration for these marriages was 6.5 years. The same year there were 1,585,000 marriages. -- (Washington, 1958), p. 72.

³⁷ The same source gives the figure of 1,213,000 single women in the United States between the ages of 30-44. This amounts to 13.7% of all women in the United States in this age grouping. -- Ibid., p. 45.

person in a feminine way and in some way or other to be man's partner and helpmate? Dr. Stein would answer an emphatic NO to these three questions. In fact, she sees in this preparation of every girl for marriage and celibacy the central, practical problem of feminine education. Her words in this instance must be quoted in toto, for this is the kernel of her theory. The emphasis is placed on finding a contemporary solution.

Here then, is the central problem of all practical effort of the education of young women, and its solution represents our Catholic response to the questions posed by our age. The fruit of an ideal educational work--and this expression signifies nothing other than "perfectly adapted to its object"--must be that each young woman be made ready at the same time for two modes of life--marriage and celibacy: for the first, through her physical strength and her health, through a non-deformed and natural sensibility, through a disposition to sacrifice and to give oneself; for the second, through an aptitude for dominating the sense life through an acquired spirituality. Today more than ever we need mothers who can respond to the ideal of the mulier fortis. Admitting that we must consider the vocation to physical maternity as typical, the most modern schools for young women must be arranged for this end. But admitting also that the very ones whose natural dispositions lead towards maternity are nevertheless not assured of attaining it in reality, all young women must be equally readied for celibacy. A disposition to celibacy is exceptional. However, the vocation of virgin consecrated to God is not given only to those who manifest a natural disposition for this type of life. In our days, celibacy is the destiny of a great number of women whose nature and penchants seem destined for other roads. The work of education and formation must foresee all these cases in the hope that the call of God will be willingly followed, that it will be accepted without revolt, but also without heavy resignation. If one knows how to heed the call to virginity, even one in whom this call does not lead to conventual life, even one in which it is opposed to a natural penchant; if one knows how to answer it with strength and joy, then one can be certain that nature will not be corrupted or unhealthily deformed. It is the disposition of spirit of the

Ancilla Domini which must be at the same time the end and the fruit of the religious work of formation. In addition, the educator must use all his power in assisting nature to develop in a fruitful manner.³⁸

Thus we need specialization on a common foundation. Professional efficiency may never be ignored because it meets the social demand for integrating the feminine contribution into the national and cultural life. Feminine education must always provide "instruction on the structure and laws of the state and of society, so that women may adapt their personal activities to the social whole, and also because they will be more prepared to do this if they understand the social importance of their efforts."³⁹

In an address to the Catholic Women of Rome on October 21, 1945, Pius XII spoke with depth and with understanding of woman's duties in social and political life. "She has to collaborate with man towards the good of the State in which she is of the same dignity as he. Each of the two sexes must take the part that belongs to it, according to its nature, special qualities, and physical, intellectual and moral aptitude. Both have the right and the duty to cooperate toward the total good of society and of their country."⁴⁰

Ideas such as those presented here are a bulwark against current schools of mechanism, biologism and materialism. By advocating an autonomous feminine

³⁸ This passage is a direct translation of La Femme et Sa Destinée, p. 71-73. The author prefers this to Hilda Graef's translation as given in Writings, p. 158. The latter translation does not underline the role of the educator as does the French. For example, "A côté de cela cependant, l'éducateur doit employer toutes ses forces à un fertile développement de la nature," is rendered by Miss Graef as, "Besides, all the powers and faculties must contribute to the fruitful development of nature."

³⁹ Writings, p. 159.

⁴⁰ "Your Destiny Is At Stake," (Washington, n.d.), p. 9. It is difficult to find even one idea in this address not treated by Dr. Stein in her writings.

education comprising all cultural spheres, one is defending not only the threatened position of women in our civilization but one is also aligning himself against all un-Christian and anti-Christian trends.

Perhaps Ruskin was not so far afield when he wrote, "The catastrophe of every play is caused always by the folly or fault of a man; the redemption, if there be any, is by the wisdom and virtue of a woman, and, failing that, there is none."⁴¹ Womanliness is very much needed by the world today and educators must inculcate in their feminine students a desire for this trait in its fullness. A counter-cyclical process will be needed, however, for the world today does not encourage or foster femininity in its purity.

It is true that the old conditions favoured her [woman's] characteristic development better than the modern conditions that have supplanted them. But that is all the more reason why education should be directed to counteracting the ill effects for womanliness which flow from the change. That a woman remain true to her real self in modern circumstances, it is requisite that in her education there should be greater insistence than ever on the development of those traits which have always been regarded as peculiarly hers. Education should aim at intensifying rather than neglecting those qualities which make for womanliness.⁴²

We have noted previously that discussion is fruitless when an understanding of the nature of woman's role in life is lacking. The woman not only has an equal right with the man to the full development of her being; she has an equal right to develop herself in a different way. To impose man's manner of life upon the woman is to violate her right to be different from him.

⁴¹ John Ruskin, "Of Queen's Gardens," Sesame and Lillies (London, n.d.), p. 73.

⁴² Leen, What Is Education?, p. 230.

"Every system, every institution, every social practice, every legal measure that ignores what is specifically feminine in woman's makeup denatures the personality of the woman under the false pretense of developing it."⁴³

The education of women in a complete manner will not take place until we have thoroughly explored the possibilities of true womanliness and isolated the characteristics of the feminine nature. This is a big job but an essential one. A thorough sounding of woman's nature is needed, a rational and considered effort with respect to "what she has in common with all human nature and to what differentiates her from the other sex; to appraise with greater accuracy the scope and extent of her powers; to adjust her energies in a more efficacious manner to the opportunities of time and place; in short, to allow the woman to realize more fully the potentialities of her human nature to be sure, but also of her femininity, without arbitrary shackles or artificial inducement to depart from it."⁴⁴

The specifics of this education--the content of the courses offered, the number of "required" versus "elective" courses, the methodology involved--all these, according to Dr. Stein, fall within the province of the local and immediate educator, and should not be a subject of prescription on the part of the educational theorist. It is the role of the latter to sketch and to outline; it is the role of the former to detail and to adjust to local circumstances and conditions. In championing the right of woman to an education

⁴³ Le Clercq, Marriage And The Family, p. 292-3, quoting Eugene Duthoit, "La famille, donnée essentielle du problème de la femme," Semaines Sociales de France (Nancy, 1927), p. 56.

⁴⁴ Ibid., quoting Georges Renard, "La femme et la vie administrative," Semaines Sociales de France (Nancy, 1927), p. 359.

adapted to her nature, Dr. Stein also endorsed the right of woman to an education which would fit her for life in her particular milieu or in her specific locale. Since each country possesses ideals and goals peculiar to it alone, there will always be a question of differentiation when the idea of specifics arises and as such, Dr. Stein thought it fitting not to discuss the how of implementation, but to confine herself to the why of theory.

In recapitulation then, we see that Edith Stein's aims for the education of women--the development of her humanity, femininity and individuality--are based upon a sound philosophical approach to woman's nature and destiny. Such an education will affirm and not deny the feminine nature. Such an education will see in Mary the prototype of pure femininity. Such an education will aim at specialization on a common foundation; it will prepare young girls for two paths--marriage and celibacy. Because it attempts to do these things it will be providing a bulwark against the forces today threatening woman's position. The next chapter will discuss the ethos of professions of women.

CHAPTER V

THE ETHOS OF WOMEN'S PROFESSIONS

We have seen in Chapter III that every sound educational system is based upon a thorough philosophical study of the nature of the educand. Since Dr. Stein is concerned primarily in her lectures Frauenbildung und Frauenberufe with the education of women, the problem reduces itself to a thorough study of woman's nature. Chapter IV emphasized the fact that woman's nature demanded the development of her innate personal qualities--of her humanity, femininity and individuality--and that this could best be done in education by specialization on a common foundation. It was further shown that woman's nature calls for a dual preparation: motherhood and celibacy must both be given room in the curriculum of girls' schools. Throughout the discussions the nature of woman's role has loomed large.

Now we come to the ethos of professions of women. By ethos is meant "the distinguishing character or tone of a racial, religious, social or other group."¹ As Dr. Stein employs the term, it will refer to women as a social group.

She begins by asking two pivotal questions:

1. Is there a natural vocation of woman, and if so, what is its psychological attitude?

¹ Webster's Collegiate Dictionary (Springfield, 1945), p. 343.

2. Are there other professions of women in addition to the natural one?

Radical feminists, of course, especially at the beginning of the movement toward "equal opportunity" for women, answered the first question negatively. All professions were claimed for woman. Their opponents respond to the second question with an emphatic NO because they recognize only the natural vocation for woman.

Dr. Stein begins exposition of her position with the statement that only passion could blind one to the fact that the body and soul of woman have been formed for a particular purpose: woman is destined to be the companion of man and the mother of men. Both her body and her psychological make-up conform to this purpose. "Psychological peculiarity" follows from St. Thomas' principle, anima forma corporis (the soul is the form of the body). "Where the bodies are so fundamentally different, there must also be a different type of soul, despite the common human nature."²

Characteristics of the feminine psychological attitude follow, and it becomes strikingly apparent that the activity of the soul is truly conditioned by the properties of the body. Biology bears out what ordinary observation would already seem to make sufficiently clear.

Woman tends toward the living and personal; she wants the whole. To cherish, to keep and protect, this is her natural, her authentically maternal desire. The dead thing, the 'object,' interests her in the first place insofar as it serves the living and the personal rather than for its own sake. This is connected with another feature: every kind of abstraction is foreign to her nature. The living and personal which is the object of her

²Writings, p. 161.

care, is a concrete whole and must be cared for and encouraged as a whole, not one part at the expense of the others, not the mind at the expense of the body or vice versa, neither one faculty of the soul at the expense of the others. This she tolerates neither in herself nor in others. And to this practical endowment corresponds her theoretical endowment: her natural way of knowledge is not so much notional and analytical, but envisaging and sensing the concrete. This natural equipment enables a woman to nurse and bring up her own children; but this fundamental attitude is not confined to them; it is also her way of meeting her husband and all those who come near her.³

In short, woman's character is maternal and her entire psychosomatic make-up bears the stamp of this characteristic. To this is attached the gift of companionship, so that woman finds her special gift in sharing another's life and all that concerns him, great and small. Man, on the other hand, is absorbed in a cause and expects others to be ready to serve it; normally he finds it difficult to enter into the personalities and interests of others. Woman, however, finds such penetration a natural thing; sympathetically she "intuits" or penetrates her way into areas which are in themselves foreign to her and which she would not approach if a personal interest did not draw her. Such a gift is a maternal one, for once a person senses that he is the object of such a lively interest, his capacities and performance are increased. A maternal interest such as this is needed even by mature people; one could say in all truth that it is especially needed by mature people.

Corresponding to this natural feminine vocation is a natural feminine inclination toward obedience and service. Since woman serves the cause indirectly (while man serves it directly), it is fitting that woman should act

³ Ibid., p. 161-162. To sense the gulf that exists between present curricula in girls' schools and the psychological equipment of girls, one has but to consider and weigh thoughtfully the ideas expressed in the underlined passages.

under the guidance of man. Developed in its purity, this natural vocation of woman has great life-giving value. It is most essential that the feminine nature should be developed in its purity; education can do much to foster and sustain this, but only if educators recognize and make provision for feminine "psychological peculiarity" in the curriculum.

It has been noted that man must specialize in order to meet the demands of an ever-increasing competition. In a way, a type of selfishness is condoned in man because of the extent of the specialization which is imposed on him. Woman, however, because of the role she is called upon to fulfill, finds specialization fatal. She is meant to be a universalist who acquires maturity of mind through the concrete handling of life and the exercise of practical and rapid intuitions. "Deep and specialized study does not equip her for her task. Men may study in order to be learned; women should study in order to be wise. She must aim at being a universalist--what Chesterton somewhere styles a splended amateur."⁴

This capacity of woman's for intuitive, as opposed to abstract perception, has never been given much more than lip service in the training of young women. Yet, when properly developed, it insures a rapid and correct insight into present facts. John Stuart Mill wrote in glowing terms of the advantages of such perception.

When, consequently, they [women] chance to be as well provided as men are with the results of other people's experience, by reading and education (I use the word chance advisedly, for, in respect to the knowledge that tends to fit them for the greater concerns of life, the only educated women are the

⁴Leen, What Is Education?, p. 233.

self-educated), they are better furnished than men in general with the essential requisites of skilful and successful practice. Men who have been much taught are apt to be deficient in the sense of present fact; they do not see, in the facts which they are called upon to deal with, what is really there, but what they have been taught to expect. This is seldom the case with women of any ability. Their capacity of 'intuition' preserves them from it. With equality of experience and of general faculties, a woman usually sees much more than a man of what is immediately before her ...

A woman seldom runs wild after an abstraction. The habitual direction of her mind to dealing with things as individuals rather than in groups and ... her more lively interest in the present feelings of persons ... these two things make her extremely unlikely to put faith in any speculation which loses sight of individuals and deals with things as if they existed for the benefit of some imaginary entity, some mere creation of the mind.⁵

All of this simply means, as Rudolph Allers writes, that in woman, sex is closer to the core of her individual person and that as a consequence sex experiences mingle in all her experiences more than they do in those of man.⁶ Woman's slight taste for reasoning and abstract thought derives from the fact that her intellect is more closely linked with feeling. The maternal function is "the pole around which the life of the female organism revolves."⁷ In the child too, intellect is formed through the intermediary of feeling. Thus woman is specially equipped to undertake this first formation of the child which lays the foundation for all his later development.

⁵ John Stuart Mill, The Subjection of Women (London, 1924), p. 85-87.

⁶ Allers, Sex Psychology in Education, p. 64.

⁷ Le Clercq, Marriage And The Family, p. 298. The author would like to see Chapter 6 of this book, "Woman in the Family and in Society," made required reading for every teacher of young women. The ideas contained in this chapter are sufficiently profound and stimulating to provide material for a seminar in the education of women.

In a way, the soul and the body appear more closely interdependent in woman than in man. While it is true that in woman the intellect is more closely impregnated with feeling, it is also conversely true that in her, feeling is more saturated with intellect. Thus "one might say that in the woman the human compound is better unified than in the man."⁸

But such integration has its price, and in woman one of its peculiar manifestations is a danger of degenerating into loose sentimentality. Amor benevolentiae is more natural to woman than to man; so also is "an unmeasured interest in others which shows itself as curiosity, gossip, and an indiscreet longing to penetrate into the intimate lives of other people ... it shows itself in a possessiveness far exceeding what is required by her maternal functions. Thus the sympathetic companion becomes the interfering busybody that cannot tolerate silent growth and does not foster development, but hinders it. Thus joyful service has been replaced by lust for governing. Only too many unhappy marriages have been caused by this aberration, by which many mothers have also estranged their grown-up or even their growing children."⁹

Unless the evil tendencies of the feminine nature are opposed, they will lead to perversions, for the feminine nature is as much stained by original sin as is human nature in general. Both human nature and feminine nature are hindered in their pure development. Somewhat earlier it was stated as a goal that the feminine nature should be developed in its purity. But Dr. Stein is

⁸ Ibid., p. 296.

⁹ Writings, p. 163.

a realist, and she is quick to add that "this is by no means normal, we may even say that it will be so [only] in quite particular circumstances."¹⁰

The personal tendency is often quite unwholesomely exaggerated in vanity, desire for praise and recognition, unrestrained urge for self-expression and communication. Fénelon long ago noted woman's inclination to prolixity:

We should endeavor to make them study to speak in a short and concise manner. Good sense consists in retrenching all useless discourse, and in saying much in a few words; instead of which, the generality of women say little in many words; they mistake a facility of speaking, and a vivacity of imagination, for wit; they do not choose between their thoughts; they put neither order nor connexion in them with regard to the things they have to explain; they are excited by almost all they say, and this passion makes them speak much. We can hope for nothing very good from a woman, if we do not reduce her to the habit of reflection, to examine her thoughts, to explain them in a short manner, and to know when to be silent.¹¹

Defoe too, after noting that "the soul is placed in the body like a rough diamond, and must be polished, or the luster of it will never appear," took time to indicate what would result from lack of training aimed at correcting specific feminine perversions. "If her temper be good, want of education makes her soft and easy. Her wit, for want of teaching, makes her impertinent and talkative. Her knowledge, for want of judgment and experience, makes her fanciful and whimsical. If her temper be bad, want of breeding makes her worse; and she grows haughty, insolent and loud."¹²

The moderate feminist, Hannah More, made a somewhat similar observation about the refining quality of education where women are concerned. "The more

¹⁰ Ibid.

¹¹ Fénelon, The Education of a Daughter, p. 134-135.

¹² Daniel Defoe, "An Essay on Projects," Literature and Life, IV (Chicago, 1924), p. 290.

her [woman's] judgment is rectified, the more accurate views will she take of the station she herself was born to fill, and the more readily will she accommodate herself to it; while the most vulgar and ill-informed women are ever most inclined to be tyrants, and those always struggle most vehemently for power, who would not fail to make the worst use of it when attained."¹³

In view of the powerful instincts opposing the development of the feminine nature in its purity, how is it possible for a woman to reach moral heights in mind and in deed? Dr. Stein offers two remedies, one supernatural and the other natural.

In the New Eve, the Mother of God, Dr. Stein sees the fundamental attitude of soul that corresponds to the natural vocation of woman.

"She is obedient to her husband, trusts him and takes part in his life, furthering his objective tasks as well as the development of his personality. She faithfully nurses and cherishes her child, developing his God-given talents. She treats both with selfless devotion, silently retiring into the background when she is not needed. All this is based on the conception of marriage and motherhood as a vocation that comes from God, and must therefore be fulfilled for God's sake and under His guidance."¹⁴

In thorough objective work Dr. Stein sees a good natural remedy for all typically feminine weaknesses. The Bishop of Orléans, Msgr. Dupanloup, had earlier prescribed "two hours a day of serious mental occupation" for his women

¹³Strictures on the Modern System of Female Education, II (London, 1799), p. 15-16.

¹⁴Writings, p. 164.

readers so that they might acquire calm, serenity and tranquility.¹⁵ Edith Stein does not become specific regarding the amount of time to be spent in intellectual work, but she does enter into detail regarding the good effects of such labor. Thorough objective work

demands in itself the repression of exaggerated personal interests; besides it combats superficiality not only in one's own sphere of work, but provokes a general aversion against this failing. It requires submission to objective laws, hence it is a good training in obedience. But it must not lead to the sacrifice of the pure and praiseworthy personal attitude and to onesided specialization and enslavement by one's particular subject, which is the typical perversion of the masculine nature. This natural remedy is very effective, as is shown by the maturity and harmony of many women of high intellectual culture, and of others who have been trained in the discipline of strenuous professional work through the circumstances of their life. In this we have a parallel to the picture of the perfect gentleman which Newman once outlined in his Idea Of A University, involving a culture of the personality which might easily be mistaken for sanctity. But in both cases this is only a matter of similarity. If a nature has been disciplined merely through education it will preserve its cultivated exterior only up to a point; if it is subjected to too strong a pressure it will break the barriers. Only the power of grace can transform the fallen nature not only from outside, but completely deracinate and reform it from within.¹⁶

Now we approach the second question posed at the beginning of this chapter: are there women's professions other than the natural one? The experience of the last decades has proved that in case of need any normal, healthy woman can

¹⁵Dupanloup, Msgr., Stidious Women (Boston, 1869), p. 27.

¹⁶Writings, p. 165. To illustrate what Dr. Stein means by the existence of a similarity between cultivated nature and grace-filled nature: Newman says a gentleman is one who never gives pain. A man trained in courtesy is able to maintain this thoughtfulness of others under ordinary circumstances, but under sustained bombardments of adverse conditions he would find it difficult, if not impossible, to wage a ceaseless war against self-seeking. Only supernatural aids are capable of sustaining a consistent and thorough abnegation of self.

fill a job; in other words, there is no profession that could not be practiced by a woman. A woman ready to make sacrifices can achieve most astonishing things. Then too, individual gifts and inclinations lead to varied activities. As with man, every woman has her individual gifts and so is capable of artistic, scholarly or technical work.

This individual talent (in theory) may extend to any sphere, even to those somewhat outside woman's scope. In such a case one should not speak, however, of a feminine profession, for this term can apply only to those professions whose work depends on the special feminine gifts--the fields of medicine, nursing, teaching, social work, domestic science. Those sciences that are concerned with the concrete and personal will be most suited to women, as well as anything that tends to assist others, such as translating and editing.

"It is evident that all this sort of work needs basically the same psychological attitude as that of the wife and mother; but it extends to a wider sphere and mostly to a changing circle of people, hence it is largely detached from the vital blood relationship and elevated to a more spiritual sphere. But for this reason it also lacks the force of the natural instincts latent in the community of life and needs a greater capacity for sacrifice."¹⁷

Edith Stein's contemporary and friend, Gertrude von le Fort, also stresses the necessity of woman's maintaining a wife-mother attitude in the midst of professional cares and activities. If this psychological attitude becomes

¹⁷Ibid., p. 166. Dr. Stein was always conscious of the Jewish tradition of strong family ties.

permanent, we may then say that professions whose strictly objective requirements do not suit the feminine nature and could be classified as specifically masculine, may yet be practiced in a genuinely feminine way.

For a woman to be a physician, a guardian, a teacher or nurse is therefore not a profession in the masculine sense of the word, but it is a form of spiritual motherhood ... The professions of woman will consequently not be the substitute for a failing motherhood, but rather the working out of the never-failing motherliness that is in every genuine woman ... There is in the world no woman's right, so called, to a profession, a vocation, but the world has a child's right to the woman ... There is nothing that denotes the condition of the woman today, more profoundly and tragically than the complete absence of the sustaining, the bearing, and therefore, the fruit-yielding forces of life.¹⁸

Work in a factory, in a laboratory, in a business office--all these efforts involve concentration on inanimate things or on abstract thought. We have noted previously that such endeavors hold no natural interest for woman. How then can a woman in such a milieu utilize and develop the feminine virtues? And, as a corollary of this, we might also ask with Guardini, "How can ethical standards be applied to areas of work which have become lost in abstract formulae and distant machines?"¹⁹

It is precisely in cases such as these, Dr. Stein maintains, that a woman who is determined to develop her specifically feminine virtues, can exercise a beneficial counter-influence. In the great majority of cases the work will involve being together with others, at least in the same room. There are two ways in which feminine individuality forms professional life in a mode different

¹⁸ von le Fort, The Eternal Woman, pp. 87, 89.

¹⁹ Guardini, The End of the Modern World, p. 88.

from that of the average man.

First, "in the soul of a man who knows that help and sympathy are awaiting him at his place of work, much will be kept alive or aroused that would otherwise be dwarfed." Secondly, "every abstract activity ultimately serves a living whole. If we are capable of obtaining and preserving this view of the whole, it will remain with us however dull and abstract our work, which will then become tolerable and in many cases be performed much better and more adequately than if preoccupation with the parts made us forget the whole ... A woman who remains faithful to her nature even in parliament or in the administrative services, will keep the concrete end in view and adapt the means accordingly."²⁰

The study of these two facets of woman's nature is a comforting one. "Thus it might be a blessing for the whole social life whether private or public, if women penetrated increasingly into the most different professional spheres, especially if they preserve the feminine ethos."²¹ Once again, the new Eve, Mary, has a special significance; this time it is her role at Cana that offers the clue and the example to women in the public eye. "Wherever she is placed, let her do her work quietly and efficiently, without demanding attention or recognition. And at the same time she should keep a vigilant eye on the situation, sensing where there is something lacking, where somebody needs her help, and rectifying things as far as possible without being noticed."²²

²⁰Writings, p. 166-167.

²¹Ibid., p. 167. Italics not in the original.

²²Ibid.

Thus both domestic and public life desperately need a woman aware of the possibilities inherent in the feminine ethos. The religious vocation too, offers special opportunities for integrating the feminine nature.²³

Now we must face reality and ask, even as Dr. Stein asks the searching question: Are ideas such as these, so frighteningly different from the lives of the average woman of today, little more than the dreams of a starry-eyed idealist? Can they be carried out in practice?

Margaret Mead has described the difficulties inherent in getting the modern world to admit that it sorely needs women who are not afraid of choosing a vocation where they can help others.

This whole trend towards the professionalization of service fields means a shift from an occupation to which one gives oneself--as a woman still does in marriage and motherhood--to an occupation to which one gives definite hours and specified and limited duties. It is evident that this ideal for American women is passing as a role both for the woman who expects to marry and for the spinster seeking a way of life.

This whole shift is part of the assimilation of female ideal and male ideal to each other. Boys and girls sitting at the same desks, studying the same lessons, and absorbing the same standards alike learn that the two most respectable criteria for choosing one's life-work are that the work should have chances for advancement and that it should be 'interesting'. Even social workers, every hour of whose working day must, if they are to do their chosen tasks, be devoted to warm helpfulness, will defend their choice of a career because it is interesting, or one in which women can do well. Only with many apologies do they now admit to a simple desire to help human beings.²⁴

²³We will not go into these opportunities here, but The Sister Formation Conference would find Dr. Stein's conclusions akin to their aims. "Today, when the majority of feminine communities devote themselves to external activities, the work of the religious Sisters is materially scarcely different from that of women in the world ... The total surrender which is the principle of the religious life is at the same time the only possible adequate fulfilment of woman's desire." -- Ibid., p. 168-169.

²⁴Mead, Male And Female, A Study Of The Sexes In A Changing World, p. 305.

Thus the gap between these demands and the average life of the modern woman is a large one. Many sincere women are almost crushed by the double burdens of professional and family life. Many superficial and unstable women regard a job only as a means of earning a living and getting as much enjoyment out of life as possible. With this group there can be no talk of vocation or of ethos. "The breaking up of the family and the decline of morals is essentially connected with this group and can only be stemmed if we succeed in diminishing its number through suitable educational methods."²⁵ The third group of women consists of those who take up a profession corresponding to their talents and inclinations. Often, however, they discover after their "first fervor," that their expectations have not been fulfilled and that they long for something else. "They have not sought--or perhaps not found--the means to make their feminine characteristics fruitful in their professional work. Then the nature that has been denied and repressed will assert itself."²⁶

Yet true heroines are to be found in all walks of life, women who work real miracles of love and achievement. Where do they find strength, and how do they preserve serenity amid most exacting nervous and emotional strains? The gift of forgetting oneself, Dr. Stein asserts, comes only from contact with the Divinity.

"Summing up we would say: every profession that satisfies the feminine soul and is capable of being formed by it is a genuine feminine profession.

²⁵Writings, p. 170.

²⁶Ibid., p. 171. Also discussed is the fact that "the average nun does not realize the ideal in its fullness," and often loses the right attitude under the twofold strain of religious and professional life.

The inmost formative principle of the feminine soul is the love that springs from the divine Heart. A woman will live by this principle if she closely joins herself to the divine Heart in a eucharistic and liturgical life."²⁷

In this chapter we have seen that the natural vocation of woman is to be the companion of man and the mother of men. Woman's body and psychological make-up conform to this purpose. Imitation of Mary and adherence to some intellectual work will help offset the tendency to typical feminine perversions of character. Woman has a definite role in public life and can be of great value to society if she preserves the feminine ethos. Suitable educational methods must be found to instill and foster in young women a love for and an appreciation of this ethos. The last chapter of this dissertation will attempt to suggest some practical ideas flowing from these discussions of theory.

²⁷ Ibid., p. 172-173.

CONCLUSION

SIX BASIC PRINCIPLES REGULATING THE EDUCATION OF YOUNG WOMEN

It was observed previously that Edith Stein was "suspended" from her position at the Educational Institute in Muenster precisely when she was preparing an extensive reform of secondary instruction which had been most promising. What she did leave is contained in lectures delivered to various organizations at Speyer and Muenster. From these addresses it is possible to deduce basic principles concerning her ideas and aspirations for the secondary education of young women.

Three of these lectures have been discussed in this dissertation. From the material presented in Chapters III, IV and V, we will now give, by way of summary and redaction, six fundamental principles pertaining to the education of women. To each of these principles will be appended specific suggestions flowing from the premise. Such suggestions, it need scarcely be said, are only representative of the many which might have been cited. They are given more in the hope of initiating further discussion than by way of adding a final note. A definitive statement regarding the education of women (if indeed such is possible) awaits numerous studies and much research.

- I All true education is based upon a thorough study of the nature of the educand; such a study of the education of young women is yet to be written.

Ozanan made this complaint a century ago, and in spite of phenomenal strides in the fields of educational psychology and methodology, sexual

differentiation still plays a minor role in educational textbooks. If education is not neuter, if sexual differentiation cuts through the entire human organism, differentiated ends, ways and means will be required for the education of girls. If a sexually neuter human being does not exist, how do we justify a sexually neuter education?

Pius XI in Christian Education of Youth laid down the guideline against co-education and almost all Catholic educators have followed his instruction faithfully. "False and harmful to Christian education is the so-called method of co-education ... Differences ... ought to be maintained and encouraged during their years of formation."¹ The school buildings are distinct, one from the other, but just how distinct is the material offered for study in these buildings? It is not likely that girls are given what they need--a thorough presentation of the nature of woman and her characteristic attitudes. In truth, they cannot be given such material because it yet remains to be formulated.

John Kouwenhoven has remarked that it is an American tendency to add rather than to integrate.² It is so much easier to add to the curriculum than it is to evaluate the whole in terms of a first principle. Such an evaluation would be difficult and tedious; furthermore, who knows if such an integration would really produce a change in the effectiveness of teaching? Nevertheless, "no complaint that educators may make about the world or society justifies

¹Christian Education of Youth, p. 26.

²"What's American About America?," Colorado Quarterly, III (Winter, 1955), p. 36. He sees this trait in our skyscraper architecture, jazz, assembly line, and comic strips, as well as in the layout of our cities and towns.

any cessation of their efforts."³

A start must be made; a new synthesis is urgently required. The sciences--philosophy, biology, sociology, psychology--tell us much of woman's nature; only co-ordination is needed to work them into a whole. Theology too, has much to contribute; a theology of woman is not an unnecessary refinement.⁴ What is required is a seminar or workshop in which eminent representatives of each of these fields sit down together with educators of women to work up a thorough sounding of woman's nature.

If such a general study existed on a profound and comprehensive level, specific groups would gradually adopt its findings. For example, there is this instance cited by Lynn White, Jr., president of Mills College:

Professor Terman of Stanford, a scholar of complete scientific integrity, eliminated from the trial runs of his famous intelligence tests the elements in which the largest sex differences consistently showed up, on the ground that they were probably the result of social conditioning and therefore "unfair." Might it not have been logical to work out separate intelligence tests for girls and boys, each of which should show more accurately the abilities of the specific person than a test constructed in terms of a sexually neutral human being--if such a being could be considered human? Clearly, in this instance Terman succumbed to the orthodox "liberal" notion that sex differences in intelligence are not real, or else not significant, or else not nice to talk about.⁵

The same author cites another example of education's failure to follow through regarding sexual differentiation. We quote it here to illustrate what we mean by specific results which could be forthcoming from a thorough general study of woman's nature.

³Allers, Sex Psychology In Education, p. 96.

⁴In her research the author has uncovered only one article on a theology of woman--B. Lavaud, O.P., "Toward A Theology of Woman," Thomist, II (October, 1940), 467-518.

⁵White, Educating Our Daughters, p. 37.

Despite the lack of any adequate scientific attack on the problem of intellectual differences between the sexes, one such difference is now completely established: girls tend to have a decided advantage over boys in handling words, whereas boys generally do better than girls in handling numbers. At first this was thought to be in some way related to the different influences to which boys and girls are subjected in our society. Later research, however, showed that girl babies on the average learn to speak earlier than boy babies, and that even allowing for differences in mental age, little girls learn to read before little boys do. The tendency towards verbal skills in women, and towards numerical aptitudes in men, would therefore seem in some measure to be innate.⁶

As a terminus to explication of this first principle and as a plea for a beginning, even on a small scale, of a study of woman's nature, we might refer to the truism that society's balance is in large measure determined by the harmonious complementation of the two sexes. Yet today, "many modern men and women, in pursuit of successful living, seem to study everything else except the difference in their own fundamental roles in society."⁷

II The goal of education for each young woman should be the formation of a person who is what she is meant to be.

This principle rejects, even in the face of increasing numbers and mushrooming enrollments, mass education and group-oriented techniques. Somehow or other, a way must be found to develop the embryonic personal life of each pupil; in one manner or another, education must make greater use of the unusual approach. Courage to reject the habits of the herd will not be forthcoming unless the student is led to see within herself the possibilities of developing and perfecting her own inner life.

⁶Ibid., p. 41. This book contains many helpful sidelights on the question under discussion.

⁷Marion Turner Sheehan, The Spiritual Woman, Trustee of the Future (New York, 1955), p. 157.

Theories avail little here, for the essence of individuality will not be regimented or classified. The Depth Psychology of Carl Gustav Jung will provide many instances of the compelling facets of individuation, and every teacher should take to heart his advice to beginners: "Learn your theories as well as you can, but leave them on one side when you meet the miracle of the living soul. The all-important thing is your own creative personality, not mere theory."⁸

Respect for individual inequalities is closely allied to democratic ideals in both their assets and liabilities. In this area Alexis Carrel is perhaps one of the most outspoken of the critics of the inherent weaknesses of democracy as practiced at present in America. Since the correct evaluation of what is meant by equal opportunity for all is so essential to the total development of the personality, we must quote at length Dr. Carrel's forthright remarks on this subject.

The stupid, the unintelligent, those who are dispersed, incapable of attention, of effort, have no right to a higher education. It is absurd to give them the same electoral power as the fully developed individuals. Sexes are not equal. To disregard all these inequalities is very dangerous. The democratic principle has contributed to the collapse of civilization in opposing the development of an elite. It is obvious that, on the contrary, individual inequalities must be respected. In modern society, the great, the small, the average, and the mediocre are needed. But we should not attempt to develop the higher types by the same procedures as the lower. The standardization of men by the democratic ideal has already determined the predominance of the weak. Everywhere, the weak are preferred to the strong. They are aided and protected, often admired. Like the invalid, the criminal, and the insane, they attract the sympathy of the public. The myth of equality,

⁸Cited by Goldbrunner, Individuation, p. 201.

the love of the symbol, the contempt for the concrete fact, are, in a large measure, guilty of the collapse of individuality. As it was impossible to raise the inferior types, the only means of producing democratic equality among men was to bring all to the lowest level. Thus vanished personality.⁹

Although an individual possesses the power to modify his way of life to some extent, and to isolate himself in some measure, he cannot indefinitely resist his material, mental, and economic environment. Association with others having the same purpose is required in order to combat this environment victoriously. Sufficiently large groups could bring about schools in which a more personal life formation could be given. Again, Carrel must be quoted here.

At present, the protection of children is almost impossible. The influence of the school, private as well as public, cannot be counter-balanced. The young who have been freed by intelligent parents from the usual medical, pedagogical, and social superstitions, relapse through the example of their comrades. All are obliged to conform to the habits of the herd. The renovation of the individual demands his affiliation with a group sufficiently numerous to separate from others and to possess its own schools. Under the impulse of the centers of new thought, some universities may perhaps be led to abandon the classical forms of education and prepare youth for the life of tomorrow with the help of disciplines based on the true nature of man.¹⁰

From the discussion presented here, we might elicit several suggestions. A group sufficiently large to start its own school would set as an aim to be reached for each girl the discovery and development of her own personality.

⁹Carrel, Man The Unknown, p. 271-272. Italics not in the original.

¹⁰Ibid., p. 294.

In such a school, group techniques would be at a minimum and each girl would be encouraged to go her own way within a limited (but still roomy) framework. Numbers, of course, would have to be kept small and the faculty would have to have developed within themselves an inner life. Quiet and some degree of isolation would follow naturally.¹¹ Individual work in every area would be stressed; languages, for example, can be taught efficiently in individual booths through the use of records. Teachers would of necessity require assistants to handle routine work. Under the present routine, teachers are not free to teach and thus it is not surprising that individual personality remains undeveloped.

III Preparation for both marriage and celibacy should be given to all young women in high school.

One wonders if anything at all need be said about this principle since current conditions speak for themselves. History reveals the same complaint at the turn of the century.

"If woman's chief sphere were the home, complaint was general that she had failed badly in one department of her duties, that of training her children. European visitors invariably described them as 'pert and disrespectful,' one Frenchman maintaining that a composite photograph of American youth would reveal 'le plus terrible de tous les enfants terribles.'¹²

¹¹In this connection two existing schools appear to offer possibilities for further study: the experimental school which the Duke of Edinburgh attended in which everyone had to spend an hour alone in his room each day, and the Montessori School in New York which provides daily "Quiet Times" in the midst of groups.

¹²America And The Americans (New York, 1897), p. 222. Cited by Arthur Meier Schlesinger, The Rise Of The City, X (New York, 1933), p. 127.

The problem, therefore, is not a new one. Unmanageable children are usually the products of broken or poorly-managed homes and women are the chief administrators and supervisors of homes. So many girls today can learn nothing of marriage and home management from their own experience because they come from broken homes; the school then will have to assume the burden if any instruction is to be given. Often, if guidance in this area does not come from the school, it does not come at all. Young women must be given a vision of the role they are to play in the life of a man and of children and of the home.

As Msgr. Dupanloup put it: "If women are not the first apostles of the domestic hearth, no other apostles will penetrate into its precincts. But the mission requires capacity, and considerable capacity."¹³ And, we might add, it requires more than a mere knowledge of the details of housekeeping and home management; it requires the total dedication of an intelligent love, for love becomes anemic if it is not helped by intellectual activity. "Both the happiness of married life and the future of society depend on intelligence in love. The main enemy of love is the innate selfishness that modern education develops to its maximum in each boy and girl."¹⁴

Means must be found to develop and sustain in impressionable young women a taste for this intelligent love. A start has been made with the program of "Marriage Talks" offered by the Archdiocese of Chicago. These are excellent and the girls have responded enthusiastically to them. But they are the work,

¹³Dupanloup, Stidious Women, p. 43.

¹⁴Le Clercq, Marriage And The Family, p. 340, citing Alexis Carrel, "Married Love," Readers' Digest, XXXV (July, 1939), p. 15. Italics not in the original.

in the main, of priests, and they are not exactly part of the curriculum. The Cana Conference, in its utilization of married couples and doctors, approximates more closely what is needed, but again, this is post-high school.

Greater use of married women as part-time teachers would be very effective in providing opportunities for guidance. Even if such women could manage only one class a day, they would be available or on-call for problems. Talks by successful women (possibly alumnae) in all fields should be encouraged. Exchanges between schools of key personnel are not at present encouraged, but should be. However the school manages it, something curricular must be done if girls are to be prepared for successful marriage.

Celibacy too, makes unique demands upon a woman. Little need be said here about preparation for the religious life; the convent provides a careful readying in the postulancy and novitiate. Experience has shown that where marriage is given an adequate and generous treatment, religious vocations are not lacking. And then too, future religious educators of girls will not go amiss in acquiring knowledge of the extent of the marriage contract.

With a word about lay celibacy, voluntary or involuntary, the exposition of this principle will be completed. Single life in the world is, as Pius XII has written so well, a mysterious vocation.¹⁵ Although it is an anomaly, it is a bona-fide state, a true vocation, to which ever-increasing numbers of women seem to be called. It has many dangers and these are increased when the choice is not a voluntary one. With the present state of the world, psychological equilibrium must be sought apart from work, at a deeper level. The pitfall of

¹⁵Your Destiny Is At Stake (Washington, 1945), p. 9.

excessive introspection and self-pity must somehow be circumvented and pious platitudes alone, without a deeper exploration of possibilities inherent in an entire life of sacrifice, will not be sufficient or satisfying. "The most difficult task of the single woman is to make the best possible use of her talents which are complementary to masculine ones in a society which is predominately male."¹⁶ The school must make an effort to prepare young women for such a possibility.

IV The curricula in girls' schools should follow from the premise that the entire human person is to be developed in a feminine way and such curricula should take great cognizance of the psychological attitudes of women.

At present, the absence of specifically-designed and oriented feminine courses of study implies that the things most interesting to young women are not important. Because girls are able to equal or surpass in grades the achievements of boys in similar courses, we have assumed that their needs are being fulfilled and their interests tapped.

At this point it might be well to review the basic characteristics of the psychological attitude of woman as presented in Chapter V.

Abstraction is foreign to her.
 The living and personal attract her.
 Her interest in the object arises from her interest in another person.
 She is a universalist, not a particularist.
 She desires the whole, not specialization.
 Her reasoning is not discursive, but intuitive.
 She has a tendency toward obedience and service.

From these characteristics of woman, we might easily draw a generalization similar to the one made by Fitzsimons:

¹⁶Fitzsimons, Woman Today, p. 166.

"All arts, trades or professions requiring activity, ingeniousness, intuition, enthusiasm, agility and an ability to make rapid decisions in regard to many different things, are suited to woman. Such pursuits give more pleasure to woman than to man. All the contemplative arts, all occupations requiring unilateral reflection, meditation, intense work and energy expended with one sole object in view, are best suited to man."¹⁷

Therefore, it seems that a girl's studies ought to be more directly cultural than a boy's. A sense of the beautiful and acquisition of good standards of taste should occupy a foremost place. Aesthetics should draw upon the best in literature, art and music as well as upon the techniques of flower arrangement. Mother Janet Stuart held this belief several decades ago.

"The rational principles of aesthetics belong very intimately to the education of women. Their ideas of beauty, their tastes in art, influence very powerfully their own lives and those of others, and may transfigure many things which are otherwise liable to fall into the commonplace and vulgar ... It touches on all questions of taste, not only in the fine arts but in fiction, and furniture, and dress, and all the minor arts of life."¹⁸

The older disciplines should be infused with attitudes and methods suitable for women. A "Feminine Humanism" would stress the psychology of literature and the anthropology of civilized peoples; courses in the communication arts would underline the art of conversation, a womanly specialty, surely, although so moribund today. Sociology would be expanded and would have as its

¹⁷Fitssimons, Woman Today, p. 81, quoting G. Lombroso, The Soul of Woman (London, 1924), p. 314.

¹⁸Janet Erskine Stuart, The Education of Catholic Girls (London, 1927), p. 71-72. She also feels that the best way to harmonize aesthetic teaching is to center it around the general history of art. -- Ibid., p. 187.

kernel the institution of the family. It is often said that nearly 70% of the fluid capital of the country is owned by women, mostly elderly, and yet economics makes little provision for this fact.¹⁹

Above all these areas, looming large on the horizon, should be the detailed study of infants and children: human biology, child development, elementary psychology, home management. To senior high school girls, late adolescents on the brink of maturity, what could be more apropos? It is rumored that the divorce rate of home economics majors is lower than that of other majors and such a rumor bears investigation.²⁰

Through all of these areas there should be a constant reiteration of the therapeutic idea of work. Serious intellectual work every day is an effective remedy against possible perversions of the womanly disposition. A liberal education fosters the intellectual life of the family and the community; homes become anemic without this. The school should attempt to give the young woman a serious taste for some type of intellectual endeavor, thus laying the foundation for the self-education of the adult.

V The teaching of religion to young women should stress imitation of Mary, the Virgo Mater, as the prototype of pure femininity.

This topic will be discussed only en passant because it is really the subject of a paper in itself. Criticisms of religion courses are quite numerous; chief among them is that they are unrelated to life situations. Often, especially with girls, emotion and imagination are given full play; pious stories

¹⁹Cited by White, Educating Our Daughters, p. 38.

²⁰Ibid., p. 78.

will never prepare for the strains of adult life. Lapses of adult women are especially alarming, for they often take the children with them in the exodus. Girls should be given the full intellectual content of their faith and should be prepared for the cynicism of a world which, if not anti-religious, is at least non-religious. Dr. Stein feels that the only true religious education is one that aims at helping girls "pénétrer les secrets de la foi." And this, she is quick to add, occurs only when "les éducateurs en sont eux-mêmes pénétrés et si leur vie personnelle en a été empreinte."²¹

Dr. Stein often stresses the necessity of the teacher's religious commitment. In a letter to a friend, she once wrote:

The most important thing is that the teachers should really have Christ's spirit in themselves and really embody it in their lives. But it is also necessary for them to know the life into which the children are going. Otherwise there is a great danger that the girls will say to themselves: 'The Sisters have no idea of what the world is like, they couldn't prepare us for the problems which we now have to solve' -- and that then the whole thing will be thrown overboard as useless. You have the personal advantage that you did not enter too early and were in the Youth Movement. This means that approaches are open to you which others miss. But also one must keep one's feelings lively. The younger generation of to-day has passed through so many crises that they cannot understand us any more. But we must try to understand them, and then perhaps we shall be able to help them a little.²²

Only a eucharistic and a liturgical life will provide the fortitude necessary to live an integrated religious life in today's melee. Girls must become convinced of the truth of Bloy's statement: Plus une femme est sainte, plus elle

²¹"La Femme Dans Le Corps Mystique du Christ," La Femme Et Sa Destinée, p. 135. The entire essay could be read with profit by every teacher of religion to girls. Unfortunately, it is not in English at present.

²²Sr. Teresia, p. 70-71.

est femme. Fenelon long ago pleaded with educators of girls not to attach themselves to "certain devotions which an indiscreet zeal has introduced."²³ Mother Stuart issued a similar warning: "Guard against what is childish, visionary and exuberant, against things that only feed the fancy or excite the imagination."²⁴ Even the free-thinking Mary Wollstonecraft Shelley had a caution of like vein to issue:

"The religion which consists in warming the affections, and exalting the imagination, is only the poetical part, and may afford the individual pleasure without rendering it a more moral being ... Virtue must be loved as in itself sublime and excellent, and not for the advantages it procures or the evils it averts, if any degree of excellence be expected."²⁵

If religion courses for women were centered around the imitation of Mary as the perfect woman and based upon full-strength theology instead of upon well-intentioned but weakened devotions, girls would be led to see the femininity of spirit exemplified by the Ancilla Domini.

"Who knows the gifts which you shall give,
Daughter of the newer Eve?"²⁶

VI The school should aim at cultivating in the young woman an awareness of the feminine ethos so that she may find womanly satisfactions in life and at the same time provide society with the comforts of this feminine ethos.

²³Fenelon, The Education Of A Daughter, p. 110.

²⁴Stuart, The Education Of Catholic Girls, p. 10.

²⁵Shelley, The Rights Of Woman, p. 125.

²⁶Francis Thompson, "The After Woman," Poems Of Francis Thompson (New York, 1932), p. 195-196.

Co-operation, not competition, with man, is the hallmark of a woman who is conscious of her feminine nature, its assets and its liabilities. Even in today's predominately masculine culture, experiences satisfying to the feminine psychological make-up are available to a woman who understands her nature. She and society both benefit; "The more whole the culture, the more whole each member, each man, each woman, each child will be."²⁷ Only a denial of life itself makes it possible to deny the interdependence of the sexes.

Any opportunity for the high school girl to visit community agencies or to take part in community service activities is to be encouraged and fostered. First-hand experience at service of others coupled with the theory of the feminine ethos in class should result in a firm grasp of the fact that woman has a feminine contribution to make to the community and to the state. Young women possess a genuine (if well-hidden) desire to serve; if one is not too easily put off by surface cynicism and self-protection, much can be done to uncover and actuate this womanly trait. David Riesman cites a number of studies made by Everett Hughes which revealed that teachers today are better trained but less apt to hold up really high aims or inspire.²⁸

The same author maintains that the ideal high school has both cyclical and counter-cyclical currents; sometimes it will ally itself with the progressives, at other times with the conservatives. Always, however, "education is most effective when it serves as a contrast to dominant and accepted trends in the culture."²⁹

²⁷Mead, Male And Female, A Study of the Sexes in a Changing World, p. 368.

²⁸Riesman, Constraint And Variety in American Education, p. 161.

²⁹Ibid.

It is on this note and in this spirit that Dr. Stein would have the new education of young women take shape. As a contrast to the current rampant materialism she would have Christian educators of young women concentrate on a formation which is complete, integral and feminine in its entirety. Only so, she would add, will we re-vitalize and penetrate society.

It is on a similar note that this dissertation ends. Following the guiding thought of Dr. Stein, an educational theorist, it becomes apparent that as educational theorist she can guide us only to a certain point in the discussion; her province is a circumscribed one. She sketches and outlines and makes broad prescriptions, if indeed, she prescribes at all. She concentrates on posing a basic question: How can the ultimate sense of the feminine being be realized in education?

The answer to this question, the specifics of its application, fall within the province of the immediate and local administrator. Where the educational theorist sketches, the local administrator details and implements. The ultimate sense of the feminine being will be realized in education only when everything in the curriculum tends toward this goal. For the local administrator this will mean a critical examination of the present curriculum and a re-evaluation made with an openness to experimentation. There will follow from this activity:

Some retention of courses (those especially suited to the
feminine nature),

Some exclusion of courses (those markedly harmful to the
feminine nature),

Much modification of courses (those neuter or indifferent
to the feminine nature).

Such experimentation should result in a new synthesis, a living unity of

truths gathered from all the sciences and based upon a proper conception of the feminine personality which always assumes the complete human nature in a different manner from the masculine. Such a synthesis is sorely needed today as a defense of the glory of the human personality and individuality and as a bulwark against all forms of enslavement arising from loss of the individual identity in techniques and programs geared specifically to the masses or to groups.

It was the purpose of this dissertation to present Dr. Stein's aims and plans for the education of young women in the hope that someone might take up the work where she was forced to leave it.

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APPROVAL SHEET

The dissertation submitted by June M. Verbillion has been read and approved by five members of the Department of Education.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated, and that the dissertation is now given final approval with reference to content, form, and mechanical accuracy.

The dissertation is therefore accepted in partial fulfillment of the requirements for the Degree of Doctor of Education.

Jan 7, 1966
Date

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Signature of Adviser